# Evangelical Christendom

"Unum Corpus sumus in Christo."

**Sept.-Oct., 1922.**

## The Fight for Sunday

The biggest issue before the Christian Churches to-day is the fight for Sunday. A few months, a year at most, may determine whether secular forces are to hold the field, or whether the combined weight and witness of Christian example and teaching can recover and preserve the Lord's Day in its proper setting as one of rest from unnecessary labour, and of glad service and worship.

The two months which have intervened since our last issue have contributed further evidence that the decision of the London County Council was actuated by a Press stunt. Speaking in terms of sport, "the pitch was queered" by the liberal use of such epithets as "killjoys," "stiggins" and the like, and by ignorant if not wilful misinterpretation of the distinction between "Sabbatarianism" and Sunday observance as a day of rest, with all its glorious associations and privileges. It is recorded that Voltaire said: "If you are to kill Christianity you must first get rid of Sunday"; and we quote a comment hereon taken from a parish magazine: "how nearly Voltaire might have come to killing the hated religion if he had only known how to run a journalistic stunt."

The Bishop of Chelmsford in a vigorous appeal for Sunday observance has pointed out that on the Monday after the introduction of Sunday Games in the Parks one of the great London dailies headed its leading column, "Sunday as Saturday." This may be taken as evidence that the desire and intention of those whose clamour for the secularisation of Sunday is not confined to recreation in the Parks and public spaces. The whole subject calls for a wide outlook, for as Mrs. Hudson Lyall comments in a letter to us—"the action of the L.C.C. is like cutting a dam with ultimate far-reaching devastation." An appeal on religious grounds alone will be ineffective. It should be made first to those who own the Christian Name, for the laxity amongst these is appalling. We have before us a comprehensive correspondence with religious leaders of all denominations, from which we quote one or two extracts which reveal the weakness in this direction. A Bishop is unable to help the fight for Sunday because he thinks that so long as Sunday includes the worship of God there is no reason to think that Sunday games and other recreations are opposed to the spirit of Christianity. Now this, frankly, is the Roman Catholic Sunday, and it is significant that the influence of Anglo-Catholicism is on the side of Sunday games. This aspect of the subject calls for close inspection, for let it be clearly understood that Roman Catholic influence is against the fight for Sunday, just as it is against anything and everything that represents Protestant principles. Dr. R. C. Gillie, the honoured Minister of Marylebone Presbyterian Church, and one of our Honorary Secretaries, has rendered notable public service in a booklet, entitled "Our Responsibility for Sunday," which has just been published through the National Sunday School Union. We hope our readers will make a point of obtaining this booklet, which can be ordered from the Publication Department of the World's Evangelical Alliance, the price being fivepence post free. We quote

the following passage from the argument hereon which Dr. Gillie develops in a masterly fashion :—

"It must be recognised frankly that certain persons aim to kill the British Sunday, which to a large extent is the Protestant Sunday. Man is incurably religious, but there are those who are irked by this fact. As one of the evening newspapers said after the action it had championed was successful: 'Why should not there be a weekly Bank Holiday?' That is the unmistakable aim of some men who have attained to public office. They reveal that they regard this as the thin end of the wedge, which is to split Sunday observance into fragments.

But consciously or unconsciously they were careful to conciliate Roman Catholic opinion. There are to be no games till two p.m. They prefer to make an arrangement which threatens seriously the work of Sunday Schools and Bible Classes and other afternoon gatherings for the promotion of thoughtfulness and religion. They carefully avoid doing anything which would affect the religious work of those who terminate their Sunday at noonday. The action of the London County Council brings before us sharply the question: Do we wish the Roman Catholic Sunday to be substituted for the Protestant Sunday, the evening of which is the chief time for working-class religion? Is it right that the Roman Catholic should be privileged in this matter? I think the answer throughout the country will be a resounding 'No' when the issue is thus made clear."

The laxity, however, is not confined to Anglo-Catholic circles, for we have before us another letter, from an Evangelical source, in which the writer admits he plays tennis in his own garden on Sundays and thinks it would be inconsistent to deny the privilege to poorer people who have no gardens and so play in the London Parks. We quote this extract, not for the sake of mere publicity or reproach, but because it is, perhaps, one of the most difficult arguments to meet. Certainly it had weight in the discussion before the London County Council, although it is easy to see that, even if upheld, the argument is not sound in the face of Christian example, principle, and teaching, all of which involve the elements of sacrifice and service. Sunday is preeminently the Day on which Our Lord rose from the dead, with all the deep significance of that event to the individual privileged to be called by His Name. Does the Sunday golfer or tennis player give any service to God, or to the work of God in the great harvest field of human need for the Gospel and the things which accompany Salvation? Why, therefore, should the Christian on Sunday not only follow the practice of the world, but seek recreation in things which if lawful are not expedient, and in any case are not indicative of the sacrifice and service which are incontestably associated with the Christian Name? On the secular side the argument is more easily answered, for the Parks and public spaces are open freely on six days in the week, and it can only be an infinitesimal number of people who need be without week-day recreation. Those who engage in Sunday games are largely those who have opportunity to play during the week-days.

The fight for Sunday has opened well. The daily newspapers have had to admit that on the first and succeeding Sundays following the decision of the London County Council the response of the public has not been up to expectation. But the issue is fraught with glaring dangers, for the Nation, for the Church, for Labour, for the individual. We therefore call upon every reader to lend his or her personal interest to the fight, which may turn defeat into victory. In a brief letter to us following the decision of the L.C.C. the Earl of Haddo writes: "I believe that if only the general public will become articulate in their protest and opposition to the action taken by the L.C.C., in twelve months' time the Council could be made to reverse their decision." Who then is willing to consecrate their influence, their time, their money, to the fight for the Lord's Day? We ask for all the sinews of war. Let none merit the curse of Meroz, "because they came not to the help of the Lord against the mighty." (Judges v. 23.) H. M. G.

# Notes.

**Universal Week of Prayer, 1923.**—We hope our readers all will give special attention to the letter of invitation and the topics for the Universal Week of Prayer, which accompany this issue of EVANGELICAL CHRISTENDOM. The home signatures attached to the invitation are sufficient to indicate the representative character of the work of the Alliance in the promotion of Christian Unity, but when the foreign signatures are considered, its truly world-wide influence and interests are in evidence. Close attention has been paid to the arrangements for 1923, the dates being Sunday, January 7th, to Saturday, January 13th, inclusive (as the Week of Prayer always commences on the first Sunday in each year), and it only remains for willing workers in local centres to follow the suggestions for local organisation issued by the Alliance to ensure wide-spread spiritual revival. A copy of the "Suggestions," together with specimen copies of the universal topics, will be forwarded post free to any who have not received them, and we express the further hope that the matter may not be delayed until too late in the year for the arrangement of united meetings. A special letter has been addressed to all Rural Deans asking for their personal co-operation in furthering united meetings, also to all Secretaries of the Free Church Councils throughout England and Wales. These communications make the special request that in places where the arrangements are not made under the direct auspices of the World's Evangelical Alliance, it may be distinctly stated that they are in co-operation with the Alliance. Various reasons might be given for this request, but the most important is that Christians at home may realise that through the Week of Prayer they are brought into vital touch with Christians abroad, literally of all nations, kingdoms, and peoples, all using the same topics for Prayer, and recognising the Oneness in Christ Jesus which the World's Evangelical Alliance represents. Can international friendship find surer advancement or a higher setting than in the practice of united Prayer? We need not ask whether this is the greatest need of the world in these days of anxiety.

The Council have been made profoundly thankful to receive a letter from the Executive Officers of the Federal Council of the Churches of Christ in America, representing some twenty millions of Christians in all the Protestant Churches of America, emphasising the appropriateness of the programme for 1923, and stating that it has been adopted for use throughout the Churches comprised in their federation. The co-operation of the Bible and Missionary Societies has enabled copies of the programme to be distributed throughout the entire field of Missions, and it is in course of translation into many languages and dialects. A letter to hand from the Executive Officers of the National Christian Council of China asks that three thousand copies of the programme in English may be sent to Shanghai, for distribution to all the English-speaking congregations in China. This is additional to the Chinese edition hitherto printed and circulated at the expense of the British Organisation of the Alliance by the China Continuation Committee, who last year circulated and printed one hundred thousand copies of the programme in Chinese. As successor to the China Continuation Committee the National Christian Council of China will in future act as agents for the Alliance, and will undertake the Chinese arrangements for the Week of Prayer, as heretofore at our expense. The arrangements in Japan are carried out on a similar scale through the Japan Book and Tract Society. Korea also has its special programme printed and circulated at the expense of the British Organisation of the Alliance through the Christian Literature Society of Korea. The Luganda programme is printed in London, and is already on its way to Uganda. Europe from end to end is supplied with the programme in French, German, Spanish and Portuguese, Dutch, Danish, Swedish, Norwegian, Icelandic, Esthonian, Italian, Czecho-Slovakian, Bulgarian, Roumanian, Serbian, but we regret we have to omit Russian, as far as information is available. In Italy the programme is printed in "La Luce," the organ of the Waldensian Church Missions, and we are assured by Signor Leger, the President of the Waldensian Churches, that in both Italian and English-speaking congregations the Week of Prayer is observed, sometimes by joint meetings. The Near East and Asia are thoroughly represented also, and through the Bible House at Constantinople the programme has been printed and circulated in Armenian, Greek, and Turkish. We have not exhausted the world interest, but it will be evident to our readers how carefully the arrangements are planned and carried out during the Summer and Autumn months, constituting work at Headquarters in London full of interest and promise of usefulness and blessing. The London arrangements are in course of completion, but we can state that the central Noon Meetings during the Week of Prayer will be held at the Central Hall, Westminster. These meetings also bring those attending them into touch with Christians throughout the entire world.

**Sunday Games.**—We have received some helpful letters making reference to the article hereon in our last issue. The Resolution of the Executive Council of the Alliance has been

promptly acted upon, and as we are going to press a preliminary Conference, representative of many organisations and all the Protestant Churches, is pending. It is useless including the Roman Catholic influence, even if they would unite, for, as we have pointed out on another page, the Roman Catholic Sunday is not that which protects the day of rest. While itself waging an active campaign to recover lost ground, the Alliance will manifest hearty co-operation with other organisations making similar endeavours. Already the National Sunday School Union has held conferences on the subject, and the General Secretary of the Alliance represented the British Organisation thereat. The Metropolitan Free Church Council have arranged a Free Church Demonstration at the City Temple on the 23rd inst., when the speakers will include the Earl of Haddo, Sir George Croydon Marks, M.P., and others. It is probable that an important outcome of the Conference convened by the World's Evangelical Alliance will be the decision to convene under its auspices a central united meeting of protest against the decision of the L.C.C., with a demand for its withdrawal. The next elections to the L.C.C. are not due until 1924, but with an impending General Election, we hope the question of Sunday games, and all similar encroachments upon the day of rest involving unnecessary labour, will be made a test question to all candidates. It was supposed that the provinces would immediately follow the lead of London, but this is not the case. The hard-headed North-countrymen have too much sound common sense to follow, without hard thinking, a Press stunt. The result is already becoming evident, and among provincial cities and towns where the issue has already been decided against the action of the L.C.C., are Birmingham, Liverpool, Bristol, Leicester, Northampton, Portsmouth, Swansea, Brighton, and many smaller towns. There are two ways in which our readers all can greatly help the Alliance in its campaign—(a) by the faithful and intelligent use of Sunday themselves, combining Prayer on each Lord's Day that the fight for Sunday may be successful, and (b) by helping the Alliance to prosecute its endeavours without restriction of necessary expense. If each will fill in the form which accompanies this issue of EVANGELICAL CHRISTENDOM, it will be welcome evidence of hearty response to the appeal for co-operation.

**The Alliance as a World Movement.**—The World's Evangelical Alliance is a central organisation. Its theological position is made clear by its basis, which maintains without reserve the "Divine Inspiration, Authority, and Sufficiency of the Holy Scriptures," together with the Deity and Atoning Work of Our Lord Jesus Christ, and the Person and Work of the Holy Spirit. No intelligent person could entertain the thought that the Alliance would favour any sort of Evangelistic or Missionary work which called in question these central and vital truths of our common Christianity. There are some, however, who are not satisfied with this assurance, they demand adhesion by signatures to statements of their own creation, and thereby suggest to a credulous and not always well-instructed public that individuals and organisations not included in their catalogue are doubtful in their claim for support. The attempt thus to establish on earth a judgment hall is foreign to the example and spirit of Christ; it recalls the rebuke of John for his misplaced zeal in regard to those who, while unwilling to follow him or his methods, were possessed of spiritual experience and power. While theological attitudes and statements are desirable in their proper setting, the fact is that many within the Christian Church, and more without, have grown tired of them because of the wrong spirit and faulty example so often the accompaniment of those who, by placing the emphasis upon the letter rather than upon the Person of Christ, thereby create schism. The difficulty is not confined to Evangelical circles, it weakens the Protestant forces by excluding from witness and work many thousands who find themselves unable to assent to the card-index system of Protestant fellowship and work. The most serious issue which the Evangelical and Protestant witness of to-day is facing is the exhibition of a spirit involving a shut mind towards those who, while humble and whole-hearted followers of Christ as Saviour and Lord, are unable to join a cleavage or party constituted by insistence upon interpretations—upon the letter which killeth rather than upon the spirit which giveth life. *Christianity is Christ*, and the Alliance has always taken the ground of St. Paul that wherever Christ is lived and preached it rejoices. It is a central organisation as well as a world movement, and if in accordance with invariable custom it is unable to give in its name to catalogues of societies and individuals such as those suggested, it must not be thought that this is on account of wavering Protestant conviction or Evangelical fervour. It simply seeks the widest possible alliance with those, Christians and Churches, who accept the central truths it maintains.

**A "Help Czecho-Slovakia Fund."**—Following the visit of the General Secretary to Czecho-Slovakia, the Executive Council have decided to open a "Help Czecho-Slovakia Fund," and have made a grant of £100 to start the same. Those who read the article which appeared in the last issue of EVANGELICAL CHRISTENDOM must have realised the urgent need of financial and spiritual help which the Evangelical Churches of Czecho-Slovakia represent. Writing on August 25th, Dr. Soucek, President of the Evangelical Church of the Czech Brethren, says: "Your article about your visit here is very kind, and I have read it with great thankfulness for your sympathy with our work. I thank you especially

for your endeavour to gain friends and help for our Evangelisation work." As promised, we include on another page an article by the Rev. T. B. Kaspar, of the Czecho-Slovak Legation in London, which will further help our readers to grasp more clearly the meaning of the spiritual upheaval in the heart of Europe. If only we can impress upon our readers the greatness and urgency of the harvest-field represented by Czecho-Slovakia, their liberality would be assured for the Fund which the Council have opened.

The Annual Anglo-Czech Service of Thanksgiving for the Restoration of Independence to the Czecho-Slovak State will be held on Sunday Afternoon, October 29th, at 3.15 p.m., in Christ Church, Westminster Bridge Road, kindly lent for the occasion. We hope this Service will be largely attended, as it has been on previous occasions.

**Russian Evangelicals in Need.**—The Council continue to make grants for the relief of Evangelical Christians in Russia, and have lately forwarded a sum of £20 to Moscow for an eminent servant of Christ dependent upon such help for the bare necessaries of life. Through the American Red Cross the safety of all such gifts is assured, the money being applied under regulations approved by the Soviet authorities whereby weekly parcels of food are purchased and forwarded to the recipient, who gives a signature for the same. Such sympathy can only be extended as information comes to hand, communication with Russia still being uncertain. We note with regret that Mr. Davidson, the Agent of the British and Foreign Bible Society at Helsingfors, reports that the Soviet authorities have withdrawn permission for further Bibles to be imported or circulated in Russia. We can only express the hope that this is a temporary order. What Christian can but view the situation in Russia with other than horror and indignation? But we can, and must, pray for Russia—knowledge of which is a source of comfort and courage to distressed Evangelicals in that distracted land.

**Revival in Esthonia.**—Cheering news continues to come to hand from our Agent in Esthonia, Rev. Adam Podin. His letters are full of evidence of the spiritual revival which seems to be general in Esthonia. We cannot do better than quote from a letter from Mr. Podin, dated September 13th. This was brought to us by hand through Mr. Podin's brother, whom we recently welcomed at the Alliance House, and is now on his way back to America to resume his duties as Chaplain of the Seamen's Institute in New York City. Mr. Podin writes:—

"The goodness of Our Heavenly Father has been most wonderful since I wrote to you last. I can only praise Him Who is worthy to be praised. I told you I was very tired and run down some time ago so that we had to take some rest and strengthening baths in our sea-shore town of Hapsal. This did us good, but at the same time we were urged to take some meetings in the place and round about. The first meeting was so full that the place holding 800 was packed, and some 1,000 were round the house behind the open doors and windows listening to the glorious Gospel. The friends took us in their sailing boats and we sailed over the bay to Nea Rootsi (New Sweden) and showed me an old school room from which the first revival broke out some 46 years ago. It was in my heart to arrange a meeting on the following Sunday. It was a most glorious time. The house was too small to hold the people, so we built a platform and arranged boards put on some posts as seats for the listeners. We opened the meeting with hymn and prayer. Then I read the Word of God, Matt. 16, 13-19. Then I went over the past history of our free Churches showing what earlier revivals brought to our land. We have now 58 baptist Churches, some 30 Sunday Schools with some 3,000 children, Mission Societies and Scripture distribution work Society. In our Churches we have some 5,000 baptised Church members. Among the Lutherans there are thousands of believers. All this has had its beginning at Hapsal and the work has developed under the greatest persecution and oppression. I had on the platform men that had been imprisoned and put in chains as young lads for preaching the Gospel several times. One of them who preached on the platform had been put in prison and chains for some time. Then he was led hands so chained that he could do nothing. The friends watched the opportunity and as he was led to another prison they brought him a loaf of bread wrapped in a cloth. As his hands were in chains he could not carry his precious treasure with him, so he carried the parcel with his teeth as he walked through deep snow those 12 miles; he told me this was the time when I could not preach. After he served his penalty he was strongly forbidden to preach again, but when he came home late in the evening he heard some singing in a house and on entering he found some Christians gathered together, and preached again. Under such circumstances the Church that cannot die grew, and is standing to-day.

Afterwards I preached the Gospel and several sought salvation in the very meeting, so we entered once more the old school room and led them to Christ.

Next night I had arranged a meeting in the prison. On my arrival the prison Governor had brought all his prisoners in a large room with some 20 warders, their wives as well. I had with me some 16 singers, the best ones from the Baptist Choir. It was a different picture to the above, but the same Lord. The Lord gave us a rich blessing; I had a meeting for nearly two hours and the Choir sang many heart-refreshing hymns and solos. I had no idea that I had another Congregation bigger than this that I saw. The prison was located near the sea-shore, the visitors had heard the nice singing through the open windows and iron rails, a huge crowd had come under the sound of the Gospel and listened to what I preached and the singing. Oh it was glorious to see how many were sorry for their sins and promised to trust Christ.

The Lord has allowed me to see these results just to encourage me in my work. The Prison official had gone soon in the Baptist Church and confessed: I was an unbeliever, but since Podin has preached here I cannot do otherwise than believe the Gospel. His wife was baptised in the sea last Sunday on Confession of her faith in Christ.

My wife had some meetings as well, the Church was full of women. Next Sunday we have here again Baptismal festival, the third time this year. Praise God! The Leper mission has brought me much encouragement. Again some have been converted and ask me to baptise them. Soon we shall have New Testaments for my prison work. Mr. Davidson was here and I had a long talk with him.

Yours very thankfully,

A. PODIN."

**The Malta Mission.**—We have equally encouraging news from Malta. The diaries of both Mr. Falzon and Mr. Maggi are full of interest, and evidence real progress in their work. Mr. Maggi's diary for August reports a desire among the country people he visits to know more about the Gospel, but he mentions their ignorance of its real meaning as they have read the Bible for themselves. There appears to be more readiness to receive Gospels and to discuss about religious matters, although superstition is so deep-rooted that fanaticism, sometimes of a dangerous kind, has to be met. The willingness to receive Gospels is evidenced by Mr. Maggi's report that during July he was able to sell 25 copies, and to give gratuitously 45 more. During the month of August the circulation was 52 Gospels sold and 62 given gratuitously.

Mr. Falzon has written to the Council asking their advice in regard to two Maltese, both of whom have left the Roman Catholic Church, who desire to be married. This raises the question of civil marriage in Malta, which is an urgent need of the Island, as the World's Evangelical Alliance has so often maintained in official quarters. The Council are in communication with the Colonial Office on the subject of Mr. Falzon's appeal, and they are also taking legal advice on the Island. Our readers must understand that it is a part of the scandal of religious liberty on the Island of Malta that no Protestant Church will celebrate the marriage of Maltese Evangelicals, and as we have mentioned, civil marriage does not exist. Is it necessary to remind readers that Malta is a part of the British Empire; they might think it was otherwise?

**Missionary Reunions.**—The monthly Missionary Reunions will be resumed at the Alliance House on Thursday, October 19th, at 3 p.m., when the Hon. Gertrude Kinnaird, who has lately returned from a visit to India, will speak on "What India Needs." We hope there will be a large attendance. As these meetings will be continued on the third Thursday of each succeeding month at 3 p.m., we append the programme which has been arranged for subsequent months:—

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| October | 19 | India | Zenana Bible and Medical Mission |
| November | 16 | China | China Inland Mission |
| December | 21 | Palestine | London Jews' Society |
| 1923 | | | |
| January | 18 | Africa | Wesleyan Missionary Society |
| February | 15 | Uganda | Church Missionary Society |
| March | 15 | South Seas | London Missionary Society |
| April | 19 | Italy | Waldensian Missions |
| May | 17 | The Congo | Baptist Missionary Society |
| June | 21 | S. America | S. America Missionary Society |

The meetings will maintain their devotional character, and include Prayer for all the Bible and Missionary Societies. Each of the Societies will supply a Speaker for the date on which they are respectively to be represented. We shall be glad if our readers will help to make these meetings known among those interested or likely to become interested in Missions. Their object is fellowship as well as instruction, and the ground to be covered will take us around the world, in anticipation of the time when its Kingdoms shall become the Kingdoms of Our Lord Jesus Christ.

**The Near East.**—Events in the Near East have moved rapidly. In our last issue we quoted a letter from the Evangelical Churches at Smyrna, thanking the Council for their sympathetic action in response to their appeal. To-day the greater part of Smyrna is in ruins. If we commented on the political situation which has brought about this wholesale destruction of property and lives, we might not meet the views of all our readers. There will, however, be few who disagree with the action or inaction which has made it possible for the Turk to regain rule in Asia Minor. We have been brought to the very verge of War, and at the moment of writing the issue is by no means clear. It seems almost a platitude to ask for Prayer for the sufferers, particularly those Evangelicals who themselves appealed to England for their intercessions before the catastrophe occurred. We do not even know their whereabouts at present, but are making anxious enquiries.

**A Hard Case.**—Our readers will be interested in some particulars of a matter in which the services of the World's Evangelical Alliance have been sought. An Austrian lady, the Countess de la Tour, at her death, in 1916, endowed an Institution to which, in addition to an Evangelical Orphanage at Treffen, Karinthia, Austria, was attached valuable property at Russiz, near Goerz, Kustenland. The latter property was devoted to an Evangelical Girls' Institute, the work there

having been carried on since 1875. At the outbreak of the Italian War in 1917, this Institute had to be abandoned, the orphans being sent to Treffeu, and subsequently the Russiz property, which was greatly damaged by the War, was sequestrated by the Italian Government. Now, the Countess de la Tour, in her Will, the terms of which have been communicated to the Italian Government, made it clear that the properties at Treffeu and Russiz both were, for all time, to be maintained for the original use of educating and benefiting children on Evangelical lines. In addition to a refusal on the part of the Italian authorities to remove the sequestration on the Russiz property, the latter has for some years been handed over to, and carried on by, the Roman Catholics as an orphanage, under Catholic nuns, this without any compensation being paid to the original trustees. The case seems a hard one, in which the Alliance has sought the advice and possible assistance of the British Foreign Office. The Council have received a letter from Lord Curzon, mentioning that while the British Government cannot intervene direct, as the legatees are not British subjects, steps have been taken to bring the matter to the notice of the Italian Government.

**The Bible Society Report.**—We welcome the 118th Annual Report of the British and Foreign Bible Society, always a volume full of instruction, and its own witness to the Book from which the Bible Society takes its name. It is sold at 1s. to non-subscribers, and is thereby the cheapest volume on the market, for without appendices the reading pages number 383. We have read these pages ourselves with absorbing interest, and note with thankfulness several references to the work of the World's Evangelical Alliance, notably under Spain, Malta and Esthonia. During the past financial year the Bible Society issued 8,589,652 copies of the Scriptures. This total has only twice before been exceeded, except during the abnormal period of the War. The critics beat upon the walls of the Old Book. The Bible Society is additional testimony that "the Word of the Lord endureth for ever."

**A "United Protestant Congress."**—We have received papers relative to a "United Protestant Congress" to take place this month in London, a number of notable names being announced in connection therewith. In view of enquiries we have received, it is desirable to mention that this "Congress" has been organised under the London "United Protestant Council," the Hon. Secretary of which for the current year is Mr. John Kensit. An appeal for the substantial sum of £800 to meet the expenses of the three days' meetings, mentions that the United Protestant Council is "representative of all the various Protestant organisations." This is incorrect, for the World's Evangelical Alliance, on various grounds, is not in the combine of Societies forming the "United Protestant Council." As we have pointed out elsewhere, this does not imply that the Alliance has lost any of its Protestant convictions or its Evangelical fervour.

**Conversion.**—While the Church Congress is debating at Sheffield the subject of the "Eternal Gospel," reports of which will be awaited with some anxiety by those who read the leading article on the subject in *The Times* of October 9th, we have received early reports of a notable address delivered by the Chairman of the Congregational Union of England and Wales before the Annual Assembly at Hull. The address took a bold, even a unique line, and we understand that no predecessor in office has spoken on such a subject, or with the directness of speech and application adopted by the present Chairman, Rev. Thomas Yates. Mr. Yates is Minister of Allen Street Congregational Church, Kensington, which will be recalled by many in its associations with the late Dr. Stoughton, for many years one of the Hon. Secretaries of the World's Evangelical Alliance. Mr. Yates, too, is a member of its Council, and we add our tribute of thankfulness for the vigorous address he delivered on the subject of Conversion. No doubt the address will be published in full, and we shall await publication with interest. In the meantime we note from a contemporary that Mr. Yates "spoke to that assembly of Ministers and Church Officers on the theme of conversion just as he would have done if he had been called upon to address a crowd of British Tommies in a Y.M.C.A. hut upon the first principles of Christian profession." The Chairman of the Congregational Union went further and followed up his address by an address at the Lord Mayor's reception on "Vocation" directed to "Consecration." Quoting from the same contemporary, Mr. Yates "struck a great crash of assenting applause from the assembly, like fire from flint, with his resonant declaration that he would rather quit than be a minister or member of a Church that lives by tennis teas." We might add, "or by whist-drives or theatricals." We hope other Christian leaders will be forthcoming to follow the excellent example of Mr. Yates. Someone has a splendid opportunity this week at the Sheffield Church Congress, for if we are to avow the "Eternal Gospel," it is useless attempting silence upon the psychology of Conversion or the identification marks of the true Christian, which include separation from the world.

**Free Church Federal Council and Reunion.**—We note with thankfulness that the Federal Council of the Free Churches at its annual meeting held in London during September placed on record the following findings on the

subject of the Lambeth Appeal for Christian Unity :—

I.—The Federal Council of the Evangelical Free Churches of England receives the report concerning Unity, which embodies the provisional statement adopted by the joint conference of representatives of the Church of England and the Evangelical Free Churches meeting at Lambeth, and it records its thanks to its members who have taken part in these deliberations.

II.—The Council, in receiving the report of the conference would point out that it was not charged by its constituent denominations with the preparation of a scheme of reunion, but simply to enquire into the conditions antecedent thereto; and, further, it must be understood that this is an interim report, of a preliminary and introductory character. The formal pronouncement on any scheme of union or proposals thereon would at the proper time fall to the authoritative assemblies or courts of the various Churches concerned, and would probably arise on an official approach by the Church of England itself. The Council, however, desires to place on record the following findings regarding its main propositions :—

(a) We welcome the statements which declare the essentially spiritual character of the Church of Christ as having its "constitutive principle" in "Christ Himself, living in His members through His Spirit," and as comprehending "all those who have been or are being redeemed by and in Christ." We regard this as meaning that no true believers in the Lord Jesus Christ, faith in Whom is the one indispensable condition of salvation, are to be held as being outside the Church, whatever institutional rites or forms for the orderly expression of membership it may be right to maintain in the visible Church.

(b) We appreciate the association for the first time, in a document of the character of the joint report, of presbyterial and congregational order along with episcopal. We are of the opinion that the combination of all these elements is the only possible basis of policy for a re-united Church.

(c) We heartily approve of the place assigned to the revelation of God given in the Bible and "summed up in Jesus Christ" as the "Supreme Standard of Truth," and also of the "full and thankful" recognition of "the continued Presence and Teaching of the Living Spirit" in the Church, which is to receive from Him "ever renewed guidance in the apprehension and expression of the truth." We regard the place given to the two ancient catholic creeds as thus subordinate to the inspired Word and living Spirit; and these creeds are received not as a complete expression of the faith, but as preserving "essential elements" in it "in the form handed down through many centuries," and with reasonable liberty as to their interpretation and their use. We hold as not only consistent with this, but as implied in it, alike the fullest freedom in the intellectual investigation of Truth and the most single-hearted discipleship to the mind of Christ.

III.—The Council is well aware that there are practical difficulties which yet remain to be considered, and, in particular—

(1) What is meant by a "representative and constitutional" episcopate, and how the elements of presbyterial and congregational order may be combined with it;

(2) The status of the existing Free Church ministry;

(3) The relation of the Free Churches to communions with which they are in fellowship in other parts of the world;

(4) The problems connected with the union between Church and State;

(5) The safeguarding of the evangelical principles of the Reformation.

The Federal Council, while earnestly continuing to seek the things of charity and unity, is resolved in no way to imperil either the evangel or the freedom which are the heritage of the Churches it represents.

IV.—The Council, while greatly valuing conference with brethren of the Anglican Church over such matters of doctrine and polity as those discussed in this report, thinks it needful to reaffirm declarations already made more than once on two points, viz. :—

(a) That a primary question in any negotiations concerning unity is whether the churches engaged in them are prepared to recognise one another as churches—parts, in their corporate capacity, of the one Church of the Lord Jesus Christ;

(b) That discussion of union should be increasingly accompanied by acts of unity between these Churches.

The Council rejoices in the growing spirit of fellowship between the Churches, but is of opinion that in the true interests of unity the time has come when a clear understanding on these points should be sought for by those who represent it in these conferences.

We hope our readers will carefully follow these findings, especially those under section 4, (a) and (b). The feeling is general that it is now the move of the Anglican Archbishops and Bishops to give effect to their "Appeal" through the removal of restrictions upon *acts* of Unity between the Church of England and the Free Churches. The "practical difficulties" which remain to be considered and to which the Federal Council draw special attention, are clearly the crux of the whole "Appeal." We voice the desires of many for a "Spiritual Adventure" on the part of the Anglican authorities, which would not only command God's blessing at a time when spiritual revival is earnestly sought, but would also remove a great deal of apathy and ignorance among the Clergy on the real interpretation of Christian Unity. When a parish magazine refers to the Church of England as "the Body of Christ in England—the One Universal Church of Christ in her English dress" it makes the Lambeth "Appeal" appear ridiculous, if not insincere. No one but the unintellectual or the uninstructed in Scripture teaching could accept such a statement without pain and regret for the narrowness it suggests.

**Reunion Dangers.**—While we must all be thankful for such pronouncements as that made by the Federal Council of the Free Churches, there is need for vigilance and even warning concerning present-day movements towards Reunion. The Dean of St. Paul's (Dr. Inge) is reported as saying that "I would be willing to be reordained and reconsecrated by a Roman Bishop if that were the price to be paid for reunion." If this statement is correct, and we do not doubt it, it raises pertinent questions. Is Dean Inge aware that it is idle for an English Churchman to seek reunion with Rome except on her own terms? Is it possible that the hesitancy of the Archbishops and Bishops in putting their "Appeal" into more practical effect is due to the presence within the Church of England of some thousands of Clergy who openly perform "Mass," practise the "Confessional," and labour and pray for the "conversion of the Anglican Church on the only possible terms on which reunion with Rome could be brought about—absolute submission and absorption? Dr. Jowett, whose stirring Manifesto is the subject of review in another column, seems to think that the Churches reinforced by the Church of Rome can preserve the peace of the world, and unless we are mistaken an appeal is being made to the Cardinal Archbishop of Westminster on the subject. Now every one knows, or should know, and we can quote *The Times* and many other authorities for evidence, that it is the Roman hierarchy which is ever conniving and interfering in the issues of peace and war, unless and until her demands based upon her claim to authority in temporal and civil affairs are satisfied. Cardinal Logue has said, "When political action touches upon faith or morals, or affects religion, the Vicar of Christ, as the supreme teacher and guardian of faith and morals, and as the custodian of the immunities of religion, has, by divine right, authority to interfere and enforce his decisions." We have the experience of the great War as further and recent evidence. Ireland, Australia, New Zealand, America, Canada, in all these and in other countries the Allies were at a disadvantage in the face of Roman interference, and the internal condition of Ireland to-day has to be laid at the same door. Whether for friendship, peace, or religion, it is not only idle, but a menace to seek reunion with unregenerate Rome. Scripture warns expressly against it, and the unity sought, if attained, would not be marriage, but adultery. It is here that large-hearted but wise Protestantism needs to assert itself, and it can do so in no more effectual manner than by insistence upon the fundamentals of our Protestant heritage, the Bible, and the Faith of the Gospel. If the question of reunion with the Eastern Orthodox Churches and the Church of Rome could be waived, and the Lambeth "Appeal" find interpretation in the light of Christian Unity as Our Lord prayed for it, it is safe to say that there would be such a manifestation of true Christian Reunion, such a witness in true spiritual power, that the Revival we pray for would be here. The hindrances should cause us deep concern. It has been said that the problem of Reunion will only be solved through revival, we prefer to think that the problem of revival will be solved when the Church takes our Lord's view of Reunion.

**Lord Halifax on Reunion.**—That the dangers we have referred to are real will not be called in question. Evidence is forthcoming as we go to press. *The Times*, of October 10th, reports a meeting of the English Church Union, preliminary to the Church Congress at Sheffield, at which Lord Halifax gave an account of an interview he had with Cardinal Mercier in regard to the "Appeal" for Reunion issued by the Archbishops and Bishops at the Lambeth Conference. We leave our readers to ponder over the report, which follows, and only comment to the extent of stating that what are "misunderstandings" with Lord Halifax are divergences between the Roman and the Reformed Churches which have caused the blood of martyrs, but our readers can judge Lord Halifax's programme for a federated Church for themselves. "Cardinal Mercier," Lord Halifax said, "was very sympathetic and said that the reunion of Christendom was a matter he had very much at heart. He had since drawn up a memorandum which he had submitted to the Cardinal, and which had been the subject of discussion and correspondence. There was a great measure of agreement, he said, on the specific points mentioned in the memorandum, and the result of the discussion made clear that the greater number of the questions which were supposed to divide England from Rome were due to misunderstandings rather than to the actual formularies of the Anglican Church, on one side, or the statements of what was *de fide* on the part of the Roman Church, on the other.

Could they disguise from themselves the dishonour of the condition of Christendom? What of the abeyance of discipline resulting in divergences such as had lately become so conspicuous in the manner of conducting the divine service? The war also seemed to have loosened all the principles on which Christian morality depended. The sanctity and permanence of marriage was treated by large sections of society as an open question; the Divorce Courts were a sink of perjury and collusion; the neglect of Sunday by all classes was conspicuous. What could be a greater exemplification of the rejection of all Christian principles than the war of classes? How were the dangers involved by such a state of things to be met? A head in the late war was essential for success and to avoid defeat. Might not a head for the Churches of Christendom be as essential for the success of the warfare of the Church against sin and unbelief? Might they not do well, he asked, to welcome Pius XI. as our armies welcomed Marshal Foch?"

*For Prayer Topics see pages 128 and 129*

**Unum Corpus sumus in Christo.**

# WORLD'S EVANGELICAL ALLIANCE

**INVITATION FOR THE ANNNAL**

# Universal Week of Prayer

**(ORGANISED BY THE ALLIANCE SINCE 1846)**

**For 1923**

## *Sunday, January 7th, to Saturday, January 13th, 1923*

**(INCLUSIVE)**

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### *FOREWORD*

***Will all Christian leaders and workers please MAKE ARRANGEMENTS EARLY to bring Christians together for UNITED PRAYER, daily, during this Week, and to circulate the Programme widely. Preachers are earnestly asked to use the suggested texts for sermons on Sunday, January 7th, and to bring the Universal Week of Prayer before their Congregations.***

***Kindly forward promptly a brief report of Meetings held and results, to the General Secretary, WORLD'S EVANGELICAL ALLIANCE (British Organisation), 19, Russell Square, London, W.C. 1, England.***

***To all who in every land call upon God through the Name of Our Lord Jesus Christ.***

Beloved Brethren in Christ Jesus,

It is again the privilege of the World's Evangelical Alliance to call Churches and Christians throughout the world to begin the year with a week of Thanksgiving and Prayer.

There are many things for which the Church may well be grateful as we cross the threshold of another Year. A Christian mind cannot fail to note some signs which refresh our weariness and quicken our vigilance. The disillusioned world, baffled by wounds beyond its own power to heal, is turning with a more open mind to the message of Jesus Christ. The craving for peace is wide-spread; but the difficulty of securing it by the methods of the past is driving the nations back on the spiritual way of trust and good will, which is the method of Our Lord.

Combined with this there is a wistful longing for a recovery of personal religion. The interest which certain spasmodic signs of spiritual revival has awakened both in the Church and in the world is significant of a deep sense of the need of God stirring at the heart. The religous wistfulness of many outside the Churches betrays a yearning which can only be satisfied by the ancient and abiding forces of the Gospel of Christ.

The opportunity of the Church in face of these things has never been greater than it is to-day. The truth is, the world has become aware that it is a family without the family spirit. How can this spirit be supplied but through the medium of Christian fellowship? For fellowship is a divine creation. It is born of the vision of Jesus Christ as together we see Him. The sad persistence of suspicion and prejudice reveals the fact that these things can only be slain in the shadow of the Cross. Fellowship becomes possible in a community only in the measure in which Christ becomes Lord. Differences can be dissolved only as self-interest gives place to the spirit of love and sympathy. The barriers between nations and classes cannot be broken down save as we come to realise our oneness in Christ Jesus. The world is yearning for this spirit of fellowship which only the Church of Christ can create and foster. Men are looking to us for a Christianity united enough to dissolve their baffling differences and for a loyalty devoted enough to mirror the glory of the Lord in the authentic radiance of His Spirit.

How shall we face this call for light from a despairing world? Two things it demands of us. It demands a new perseverance in exploring the way of unity and capturing its spirit by a new loyalty to Christ. And it demands a new perseverance in Prayer, both as a means of personal union with God and as a task for the Kingdom. For true Prayer is both a means of grace and a task of service, and the one depends on the other. Only as we go out with Christ, taking on us with Him the burden of a world marred through sin, can we find Him for our own personal fellowship. Only as we revive our allegiance to Him can we become His helpers to bring in His Kingdom through the mighty ministry of intercession.

We are, Yours in Christian fellowship

(*Signed*)

CHARLES F. ARMAGH, *Archbishop of Armagh and Primate of All Ireland.*
JOHN DUBLIN, *Archbishop of Dublin.*
A. F. LONDON, *Bishop of London.*
CYRIL SOUTHWARK, *Bishop of Southwark.*
EDW. WINTON, *Bishop of Winchester.*
ARTHUR BRADFORD, *Bishop of Bradford.*
J. E. CHELMSFORD, *Bishop of Chelmsford.*
LISLE COVENTRY, *Bishop of Coventry.*
M. L. HEREFORD, *Bishop of Hereford.*
J. A. LICHFIELD, *Bishop of Lichfield.*
F. J. LIVERPOOL, *Bishop of Liverpool.*
HUBERT M. OXON, *Bishop of Oxford.*
J. R. ROFFEN, *Bishop of Rochester.*
A. ST. EDMUNDSBURY & IPSWICH, *Bishop of St. Edmundsbury & Ipswich.*
ST. CLAIR SARUM, *Bishop of Salisbury.*
LEONARD H. SHEFFIELD, *Bishop of Sheffield.*
J. SODOR & MAN, *Bishop of Sodor & Man.*
GUY TRURON, *Bishop of Truro.*
ERNEST WORCESTER, *Bishop of Worcester.*
J. P. LLANDAFF, *Bishop of Llandaff.*
WALTER J. F. ROBERDS, *Bishop of Brechin, Primus of the Episcopal Church in Scotland.*
CHARLES T. P. DOWN, *Bishop of Down.*
J. IRVINE DERRY, *Bishop of Derry.*
FREDERICK L. DEANE, *Bishop of Aberdeen & Orkney.*
GEORGE, *Bishop of Edinburgh.*
J. D. SMITH, *Moderator of the General Assembly of the Church of Scotland.*
DONALD FRASER, *Moderator, U. F. Church of Scotland.*
IVOR J. ROBERTON, *Moderator, Presbyterian Church of England.*
THOMAS YATES, *Chairman, Congregational Union of England & Wales.*
J. ALFRED SHARP, *President, Wesleyan Methodist Conference.*
JOHN CHOWN *President, Baptist Union of Great Britain.*
J. H. SHAKESPEARE, *General Secretary, Baptist Union of Great Britain.*
ERNEST F. H. CAPEY, *President, United Methodist Church.*
H. J. TAYLOR, *President, Primitive Methodist Conference.*
HERBERT R. MUMFORD, *Presiding Bishop, Moravian Church.*

S. CHADWICK, *President, National Council of the Evangelical Free Churches of England.*
J. SCOTT LIDGETT, *Hon. Sec., National Council of the Evangelical Free Churches of England.*
THOS. NIGHTINGALE, *Gen. Sec., National Council of the Evangelical Free Churches of England.*
W. B. SELBIE, *Mansfield College, Oxford.*
J. H. RITSON, *Secretary British and Foreign Bible Society.*
WILLIAMSON LAMPLOUGH, *Chairman of Committee, British and Foreign Bible Society.*
CHARLES H. STILEMAN, *Bishop, Secretary, Church Pastoral Aid Society.*
CYRIL C. B. BARDSLEY, *Hon. Sec., Church Missionary Society.*
C. H. IRWIN, *Home Supt., Religious Tract Society.*
W. NELSON BITTON, *Home, Sec., London Missionary Society.*
C. W. ANDREWS, *Secretary, Wesleyan Methodist Missionary Society.*
W. Y. FULLERTON, *Home Secretary, Baptist Missionary Society.*
J. STUART HOLDEN, *Home Director, China Inland Mission.*
MARCUS WOOD, *Secretary, China Inland Mission.*
C. J. KLESEL, *Secretary Moravian Missions.*
THOMAS CARTER, *Secretary, Zenana Bible and Medical Mission.*
D. H. G. SARGENT, *Secretary, Ch. of England Zenana Missionary Society.*
DAVID C. HAMILTON, *Secretary, South African General Mission.*
ALAN EWBAN, *Secretary, South American Missionary Society.*
A. STUART McNAIRN, *Secretary, Evangelical Union of South America.*
J. D. MULLINS, *Secretary, Colonial & Continental Church Society*
A. J. CULWICK, *Home Secretary, London Jews Society.*
FRANK J. EXLEY, *Secretary, British Jews Society.*
TISSINGTON TATLOW, *General Secretary, Student Christian Movement.*
ARTHUR K. YAPP, *National Secretary, Y.M.C.A.*
IRENE COX, *General Secretary, World's Y.W.C.A.*
WALTER B. SLOAN, *Secretary, Keswick Convention Council.*
W. H. DICKINSON, *Hon. Sec., World Alliance for Promoting International Friendship through the Churches.*
J. H. RUSHBROOKE, *Baptist Commissioner for Europe.*
MARION A. F. DASHWOOD, *President, Christian Alliance of Women and Girls.*

A. WINGATE *Chairman of Executive Council.*
R. C. HART DYKE, *Hon. Treasurer.*
H. W. WEBB-PEPLOE, R. C. GILLIE, } *Hon. Secretaries.*
HENRY MARTYN GOOCH, *General Secretary.*
World's Evangelical Alliance (*British Organisation.*)
19, RUSSELL SQUARE, LONDON, W.C. 1

N.B.—The above signatures are those received up to July 1st only, and do not include some who usually sign but who were absent from England at that date. The signatures of Colonial and Foreign representatives, to whom the Universal Programme is now circulating for signature and translation into many foreign languages and dialects, are added later. The World signatures are not complete until later in the year, owing to time occupied in the course of post to and replies from places abroad. See note on page 119.

# UNIVERSAL WEEK OF PRAYER.

# Topics for Universal and United Prayer

**Sunday, January 7th, to Saturday, January 13th, 1923.**

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## *SUNDAY, JANUARY 7th, 1923.*

### TEXTS SUGGESTED FOR SERMONS AND ADDRESSES

*"If Thy presence go not with us, carry us not up hence."* (Exodus xxxiii. 15.)
*"Arise, shine, for thy light is come."* (Isaiah lx. 1.)
*"Ye have not chosen me, but I have chosen you, that ye may go and bring forth fruit, that whatsoever ye shall ask of the Father in my name, He may give it you."* (John xv. 16.)
*"Behold, I make all things new."* (Rev. xxi. 5.)

## *MONDAY, JANUARY 8th, 1923.*

### THANKSGIVING AND HUMILIATION

LET US GIVE THANKS—For another year of the infinite patience and mercy of God.
For every victory in our individual and national life of the spirit of Christ.
For the sense of failure revealing the greatness of our task; for the break-down of worldly policies and the emptiness of earthly success, revealing our need of Christ and His sufficiency.
For every adventure of faith through the overcoming of fear and doubt; and God's response to it.

LET US CONFESS—Our failure in past resolves; our lack of obedience; our denial of the spirit of fellowship; our feeble grasp of the range and glory of Christ's Kingdom of earth; the closed mind and the hard heart and the censorious temper.

AND LET US PRAY—For the spirit of utter sincerity; the open mind to truth from whatever quarter; the ready heart to carry burdens in fellowship with Christ; the spirit of practical service and sacrificial sympathy; the willingness to accept rebukes, and to learn from those to whom by temperament or conviction we are opposed.
That being stripped of pride and searched in heart before the Cross, we may claim no standing but in His mercy and grace.

SCRIPTURE READINGS—Psalm xl.: Matt. xvii. 1-21; II. Cor. iv.

## *TUESDAY, JANUARY 9th, 1923.*

### THE CHURCH UNIVERSAL.—The "One Body" of which Christ is the Head.

LET US GIVE THANKS—For all increase in charity, through a new sense of what lies behind our differences.
For an awakening social conscience throughout the Church, and a braver claim to spiritual leadership.
For a clearer vision of the things in which we can work together for the dominion of Christ.
For all scorn suffered through our loyalty; and for all criticism through which we have come to see and confess our failure.

LET US CONFESS—Our frequent blindness to spiritual issues in temporal things; our resentment of rebuke; our bigotry and prejudice; our want of faith in new enterprises; our foolish fears for the truth; our failure to explore and employ the powers which are ours in Christ Jesus; our want of the marks of the Cross, reflecting the spirit of Our Lord.

AND LET US PRAY—For a new and burning conviction of the world's need of Christ and of His glorious appearing; for a love that will win its way through all hindrances into the hearts of men; for a new fearlessness and hope; for a message without confusion and a heart without despair.
That the desire for unity among the branches of the one Church of Christ may be strengthened; that movements towards reunion may be guided by the Holy Spirit in all things; that a new confidence in the Evangel of Jesus Christ may pervade the whole fellowship of faith.

SCRIPTURE READINGS—Isaiah xlii. 1-12; Luke xxii. 17-30; I. Cor. xiii.; Eph. iv. 1-16.

## *WEDNESDAY, JANUARY 10th, 1923.*

### NATIONS AND THEIR RULERS

LET US THANK GOD—For the deepening desire of peace; for the settlement of questions in the Far East which have long threatened the future; for efforts towards the restoration of Europe; for a closer international unity; the willingness to forget the past and to try new paths; for the quickened sense of responsibility among rulers in the maintenance of world peace.

LET US CONFESS—The defects of our patriotism; our false ideas of national greatness; our want of sympathy with the difficulties of other nations; the cruelty and inhumanity which have mingled with progress; our slow emancipation from the spirit of national selfishness.

AND LET US PRAY—For all rulers, that they may be fitted for spiritual leadership; have a clear eye for moral issues in political questions, and courage, at all costs, to follow the light.

For all nations, that the strong may increasingly respect the right of the weak.

That the rising spirit of nationality throughout the world may be safely guided; that a vision of God as Holy may be granted to cleanse from vice and selfishness; and a vision of God as Love to deliver from disdain or strife; that all nations may come to see their mutual dependence in the family of mankind; that the kingdoms of the world may soon become the kingdom of God and of His Son, Jesus Christ.

SCRIPTURE READINGS—Psalm xxxiii.; Psalm lxxii.; Zech. ii. 1-5; Eph. ii. 13-22.

## *THURSDAY, JANUARY 11th, 1923.*

### MISSIONS

LET US GIVE THANKS—For the courage and loyalty of mission staffs amid tremendous difficulties.

For the rallying of the Church to meet the strain.

For the power of Christian ideas in the outlook of native governments; and the witness of the Spirit in countless heathen hearts.

LET US PRAY—For true conceptions of the Kingdom of Christ, and for His coming to reign.

For union on the mission fields, and deliverance from intolerance and narrowness, from carelessness and disloyalty.

For all missionaries, that grace may be given in the application of Christianity to the practical guidance of life among their converts.

That the march of Islam may be stayed; that national movements may become a new Christian opportunity; that Christian men may find an increasing place in native governments.

For the deepening unity of all nations in the fellowship of missionary service

SCRIPTURE READINGS—Isaiah xxxv.; Acts iv. 5-12; Rom. x. 11-21.

## *FRIDAY, JANUARY, 12th, 1923.*

### FAMILIES, SCHOOLS, COLLEGES AND THE YOUNG

LET US THANK GOD—For the increasing demand for education.

For the fresh interest awaking in many quarters in the teaching of the Bible.

For the growth of movements for child welfare, and the training of the young; for all Christian movements in our Schools and Colleges, and all they have accomplished.

LET US PRAY—For the recovery of home religion and the practice of family prayer.

For the restoring of reverence by which love is purged from passion and base caprice.

For the capture by Christ of the student mind and a new recognition of Him as Leader and Friend of youth.

For the uplifting of ambition in youth from the spirit of gain into the spirit of service.

For increased efficiency in Sunday Schools; that the Church may lay the burden of the young upon her heart to bring them to God.

SCRIPTURE READINGS—Matt. xix. 13-22; Prov. iii. 1-17; Psalm cxix. 9-16; 33-40.

## *SATURDAY, JANUARY, 13th 1923.*

### THE HOME BASE AND THE JEWS

LET US PRAY—That the Church may make a fresh discovery of Jesus Christ, and be delivered from lukewarmness into a spirit of daring and loyalty up to the point of sacrifice.

That Christian men and masters may witness for Christ in business and industrial life.

That Christ may become real to His Church as in the early days, and find the same response of utter surrender.

That work among the Jews may not be hindered by past prejudices and race-feeling; that the spirit of Christ's forgiveness and yearning love may replace the ancient hostility.

For patience to wait God's leisure in results, and zeal that knows no tiring; for deliverance from material values in results; for a new sense of our own resources in Christ and faith to use them; for a love which refuses to be content with an individual or national salvation.

SCRIPTURE READINGS—Isaiah lx. 1-5, 18-22; John xv. 1-17; Ephes. iii. 14-21; I. Cor. i. 18-31.

# The Great Dilemma

By D. M. Panton, B.A.

THE great dilemma of the ages—the sharp alternative that impales all human souls for ever—was thus expressed at the Reformation:—"Christus, si non Deus, non bonus"; Christ, if He is not *God*, is not *good*. It ought to be a most disturbing thought, an immense challenge, to the unbeliever that Our Lord is the only Man of whom we ever ask the question: "Is He God?" We acknowledge other men to be supreme in intellect, in genius, in sanctity; but of no one except Our Lord does it ever occur to any one in civilised lands to ask, seriously and soberly, if He is the Incarnation of Deity. And the unbeliever is confronted with a yet more arresting fact. Some of the greatest and sanest intellects of the race, together with untold millions of its holiest men, have steadily maintained of Our Lord—and have again and again died for saying so—something which among modern civilised races is maintained concerning nobody else, namely, that Jesus is God manifest in the flesh, *and that He said so.*

Now let us squarely face this great dilemma; "Christ, if He is not God, is not good"; and first we gaze steadily at the character of Jesus. The Lord Himself says: "Which of you *convicteth* Me of *sin?*" (John viii., 16). This absence of all consciousness of sin in Our Lord is peculiarly and absolutely unique. Paul, perhaps the next to Him in outstanding holiness, was, according to himself, before his conversion, the chief of sinners, and afterwards, less than the least of all saints. Now this is most extraordinary. Our Lord, incomparably beyond all others, pierced past the acts of men to their motives. He unmasked to the Pharisee his hypocrisy; to the young ruler his covetousness; to the Syro-Phœnician her faith: to the woman of Sychar, her life; to Judas, his treachery; to Peter, his fall. Yet we find that Jesus never confessed sin Himself, never sought pardon, never classed Himself with sinners, never expressed a dread of a penal future; nor was He ever detected in a sin by His most watchful enemies. Nor was this owing to any intellectual cloudiness or obtuseness. Watch the Lord in the supreme moment of His life. Even in the last dread agonies of dissolution—the moment of all others when, for an impostor, the sins of a lifetime rise upon the mind, or, for an ignoramus, the terrors of death are overwhelming—Jesus has a heart at leisure to pray for His murderers, and to do the Roman soldiers full justice, as mere tools in a drama they did not understand; and this Godlike intellect, working thus with perfect clearness and faultless accuracy, reveals, in its death throes, the holiness and the wisdom of God. This, then, is the character of Jesus.

Now we reach the alternate horn of the dilemma. If Jesus was no more than a man, we might fairly expect that He should say so; and if His words had been misunderstood by the bystanders, we can—from our own holiest emotions if similarly charged with making ourselves God—imagine the horror and fervour with which He would repudiate the blasphemy. For the holier a fallen man is, the more keenly is he conscious of remaining defilement; that *is* holiness: and the more, therefore, he will reveal his fundamental honesty by confessing his failure to reach his own ideal, and by eagerly owning that he is a weak, erring, fallible mortal: exactly as the Apostles did at Lystra when the multitude was about to sacrifice to them as gods, they "rent their clothes, and sprang forth among the multitude, crying out and saying, 'We also are men of like passions with you'" (Acts xiv., 14). But what did Our Lord say? He tells the Apostles that when they had seen Him, they had seen God: He asserts that before Abraham was He (Jesus) was Jehovah: He tells the multitude that He and the Father are one: He says it is the Father's decree that all should honour the Son even as—that is, with identical worship—they honour the Father: the prerogatives peculiar to Godhead—omniscience, omnipresence (John iii., 13), the power to regenerate, universal judgment, the power to raise the dead, and to raise *all* the dead—He lodges them all in Himself; and in the case of judgment and resurrection, as solely centred in Himself. Now as to the actual certainty of these statements, there can be no doubt whatever. Jesus asserts them again and again, never altering, never modifying, never withdrawing; His assertions of Deity are not in one Gospel only, but in all; the Jews—uncontradicted by the Lord—exactly so understood Him, as is proved by their repeated charges of blasphemy; the entire work of the Holy Ghost—in Acts, Epistles, and Apocalypse—rests on the Person of the Incarnate Godhead thus revealed; and the whole Church of God, all down the ages, containing some of the clearest intellects of the world, asserts what is the obvious truth—that the Lord *did* make these assertions of His own Godhead. Moreover, as clinching the problem, Jesus stated that to know this truth of His Deity is essential to salvation—that it is so vital that no one who rejects it can be saved. Appalling words! "Except ye believe that I am He, YE

SHALL DIE IN YOUR SINS" (John viii., 24). The challenge thus could not be more explicit and unescapable.

Now, therefore, we are impaled on the dread alternative, the terrible dilemma of all souls and of all ages. There is no shadow of doubt about the statements that He made: how, then, are they to be explained, how understood? are they *true?* We may discard insanity, as an explanation, at once: so serene and powerful is the intellect of the Lord, so absolutely sane in every utterance that falls within the range of our own knowledge, that this alternative has never been seriously advanced, and may at once be dismissed. "The charge of an extravagant, self-deluding enthusiasm," says the Unitarian, Channing, "is the last to be fastened on Jesus. Where can we find traces of it in His history?" Another solution—never advanced, so far as I know, since it was first promulgated by the Jews, and which probably will not reappear until (I doubt not) it recurs among the crew of Antichrist—is the charge of possession by a devil: "Now we know that thou *hast a devil*" (John viii., 52). To impute our Lord's words to the ravings of demoniacal possession is the "sin which hath never forgiveness" (Mark iii., 30), and which happily is as rare as it is hopeless; and it is so manifestly false—for the man fullest of goodness cannot also be full of Hell—that this solution also may be dismissed without further words. What then are we left with? *The dread dilemma.* Jesus is either God, or He is a conscious impostor: there is no logical alternative between His Deity and a just liability to capital punishment for blasphemy: either *He* was right, or the *mob* was right: we must either worship or stone. Either Christ's goodness establishes His assertions, or else His assertions destroy His goodness. The claims of Christ are fatal to His moral character if He is *only* a man; but if, on the other hand, His moral character is good, He is *more* than a man. And what makes the dilemma still graver is this: that if we deny the truth of our Saviour's statements, that denial *ipso facto* charges Him with blasphemy; but if Our Lord's statements are true, our charge recoils upon ourselves—*we are guilty of blasphemy.*

What a dread alternative! So here then is the huge dilemma that no soul of man can escape. It is impossible to face Christ's own words fairly without coming to the conclusion that they ought never to have been uttered at all, or else that they lead irresistibly into an immense and vital revelation of God. O Lord Christ, it is *Thou* that hast bidden us either to worship Thee, or to stone Thee!

Dr. Pentecost was once speaking to a lady, who loved the tender sayings of Christ, such as: "In My Father's house are many mansions, I go to prepare a place for you"; but she refused to acknowledge Him as the Son of God. "Now," he said, after a fruitless conversation, "will you go home and read the Gospel of John, and cross out every word that says He was Divine, and say you don't believe the words struck out?" She took to the idea and carried a little Testament home. In a week she came back as arranged, and he said: "Well, how have you got on?" "Why," she said, "I haven't got on at all! The fact is, I saw I should have to cross out the whole first chapter; and then what would become of all the tender sayings I loved so well? I said: 'Lord, I see it! THOU ART MY LORD AND MY GOD.'"

# Common Prayer.

**Faith is the substance of things asked for;**
**The evidence of things not seen.**

***"Our prayer is unto Thee, O Lord, in an acceptable time."***

LET US PRAY—

For the united efforts to restore reverence for the Lord's Day.

That International Friendship and Peace may be permeated with the Gospel of Christ Jesus, and help to usher in His Kingdom.

For Ireland, and the furtherance of the Gospel in that distracted country; also for all fellow-Christians in Ireland at this time of anxiety.

For Latin countries still suffering from the intolerance of Roman Catholicism, and for all in these lands working for Religious Liberty and the work of Evangelisation.

For the Evangelical Christians and Churches of Asia Minor in their distress and need of Christian sympathy.

For Alliance Agents and representatives throughout the world, especially those in Malta, Esthonia and Russia.

That the Council may be guided in all plans for widening Alliance interests. That God will open hearts to contribute to the urgent need for funds, and to help by Prayer for the spiritual success of Alliance work in its world-wide setting.

# Religious Movements in Czecho-Slovakia

By Rev. T. B. Kaspar.

Representative of the Federation of the Evangelical Churches in Czecho-Slovakia

THE history of God's Kingdom offers few chapters of more absorbing interest than that which bears the heading "Bohemia." It opens with a name dear to all who love Christ—that of John Wiclef. It was his religious teaching which, five centuries ago, found its greatest interpreter in the scholarly preacher of the Bethlehem Chapel in Prague, John Hus. And it was John Hus who, by his martyrdom (Constance, 1415) no less than by his books and sermons, set the hearts of his Czech people ablaze with the love of Christ and His Kingdom. That fire was never to be extinguished again. It produced, among John Hus's followers, the famous Church of Czech (or Moravian) Brethren; it purified the whole life of the Czech nation and made it accept Evangelical faith; and even the surging waters of 160 years of persecution which since 1620 flooded the country could not quench that love. When the edict of toleration was issued, in 1781, 90,000 Czech-speaking people in Bohemia and Moravia at once openly declared that they would adhere to the Evangelical faith; and the rest of the nation, although Roman Catholic in name, never learned to trust the Church which became its master by force. Growing more and more conscious of its glorious past, the nation was led to reflect on the greatness of John Hus and his spiritual legacy. From the great Czech historian, Fr. Palacky, up to the present President of the Czecho-Slovak Republic, Dr. T. G. Masaryk, there appears the unbroken line of an ever-increasing interest in religion among the Czech people. The writings of John Hus and other religious thinkers of the past found thousands of eager readers. When, shortly before the war, a Czech author issued a book containing a selection of Czech poems dealing with Hus and his times, it was seen that in the whole of Czech literature there is not a single poet of any prominence who has not expressed his reverence and his enthusiasm for the martyr of Constance.

Yet, as long as Austria—a State thriving on violence and cunning—existed, the Gospel in Czecho-Slovakia was held at bay. A movement stirred the air in 1848 (at Prague), and again, some twenty years later, a combined missionary effort of a number of evangelical preachers touched many hearts; but it was obviously in God's mind to defer the day of His glory until His own appointed time. The day arrived at last. On the morn of their political liberation, the Czech people saw long centuries of misery and enslavement vanishing from their sight, and heard, in the depths of their hearts, a voice calling them back to their spiritual home or old from which they were expelled. And they responded in a way which recalls the days of the Great Reformation. Within the three years of their new freedom, over two millions of Czech people left the Roman Catholic Church in search of "true religion," and the movement—which is, by the way, something quite different from the "Los von Rom" movement of the Austrian Pan-Germans—still shows no sign of abating.

Up to the present it has resulted:

1.—In the formation of an independent Neo-Catholic Church which, entirely separated from Rome, declared its firm allegiance to the religious ideas of John Hus; abolished the celibacy among the clergy; introduced the Communion *sub utraque* (facultatively); sanctioned the institution of lay-preachers; introduced the Czech language into its services and prayer books, and adopted an extremely democratic constitution. It is organised now in some 100 congregations and has a membership of about 1,000,000 souls. It maintains a friendly attitude towards, and an active co-operation with the Czech Evangelical denominations, and shows an earnest endeavour to acquaint its adherents with the Bible.

2.—In another movement comprising approximately one million of such people as have severed their connection with the Roman Catholic Church, yet prefer, meanwhile, not to associate themselves with any particular Church. There are many among them who "are not far from the Kingdom of God" (Mark xii., 34).

3.—In great numbers of Czech people who, formerly of Roman Catholic creed, are now members of the Czech Evangelical Churches in Bohemia, Moravia and Silesia. By such additions (63,000 souls), the Evangelical Churches rose to a membership of 227,000 souls, of whom 210,000 belong to the Evangelical Church of Czech Brethren (additions 50,000 souls), 6,000 to the Moravian Unity of Brethren (additions 5,000), 7,000 to the Unity of Czech Brethren (additions 5,500), 4,000 to the Chelcicky's Union of Brethren (additions 3,000).

All this means a rapid and ever-widening change in the religious distribution of the country. The Evangelical Churches, apart from the help and guidance which they give the new (Neo-Catholic) Czecho-Slovak Church, are engaged in an extensive campaign of evangelisation by which thousands of thirsty souls are being led to find the peace and joy of a new life in Christ. As the freedom of religion and the equality of all

Churches before the law is fully guaranteed by the constitution of Czecho-Slovakia, the Evangelical Churches, for the first time for three centuries, are free to preach the Gospel, both in word and print, all over the country. From many places—especially in Southern and Western Bohemia, where there were previously no Evangelicals—petitions for religious assemblies are forwarded to Evangelical ministers; and, on his arrival, the messenger of Christ is welcomed by thousands of "seekers after God." The number of places where the Gospel is preached, has increased from about 160 in 1918 to over 400 in 1921. The Evangelical workers, ministers as well as laymen, in many cases co-operate; their congregations, refreshed in their missionary spirit and zeal, willingly offer their help, their money, their preachers, in order to advance the movement; as the existing number of available workers is utterly inadequate, a system of district campaigns has been arranged by which ever new focuses of evangelisation are being created; from one of the most remote preaching stations a report came saying that it has been visited, in 1921, by 22 different preachers and lecturers; small stations of this kind rely in the meantime on the services of a devoted local member, who addresses its meetings, distributes or sells Bibles and other Christian literature, keeps the Sunday School, teaches the singing of hymns, etc. The growth of such small centres is often marvellous both in spirit and numbers. Thus, in Dvur Kralove (*i.e.*, "King's Court," in North-Eastern Bohemia), an industrial town of some 14,000 inhabitants, the present congregation of 1,200 souls comprises 1,100 people who left the Church of Rome within the last two years, the leader of it being an official of a factory who gave up his position to devote all his time to the work of the Gospel. In a place in Western Bohemia, after a lecture by an Evangelical Minister on John Hus, the mayor decided to join the Evangelical Church and soon was followed by 550 of his fellow-citizens. There in Western Bohemia, where there were some 1,000 Evangelicals in 1918, they number now 16,000 souls. In Horice, Northern Bohemia, 800 souls left the Roman Catholic Church in the course of four weeks. In Pisek and Budejovice (Southern Bohemia) the accessions were 900 and 1,800 souls respectively; in Litomysl 600; in Brunn (Moravia) 700, etc. In Prague—the capital of Czecho-Slovakia—the number of Evangelicals rose from 10,000 in 1918 to 30,000 in 1921; in this city Evangelical services are being held in an old church where, in connection with John Hus' efforts, the "cup" was given to the laity in 1415. In spite of the opposition of the Roman Catholic Church, which endeavours to discredit and to check it by all means, the movement spreads. It reaches besides numbers of working people, many of the cultured men and women, teachers, officials, etc.; not a few of the new members develop rapidly into undaunted champions of the Truth. During the last few months a "Regeneration Movement" arose among the students of the University of Prague which, supported by a number of scholarly men and tending from the outset to lead the students to Christ, is one of the most promising features in the present life of the 20,000 hearers of the Czech universities. The President of the Czecho-Slovak Republic, Dr. T. G. Masaryk, great both as a scholar and a statesman, is himself an Evangelical. The Evangelical Hus' Faculty, founded and maintained by the State, had in the last year 40 students of all denominations, 20 of whom are to become lay preachers.

The work of evangelisation in which the Evangelical Churches are engaged with so much success is, on the other hand, handicapped in many ways. In many places owing to the shortage of houses the lack of rooms for meetings is embarrassing; if available at all they can be hired only at a high price; distressing, too, is the lack of Bibles, hymnaries and suitable Christian literature; heavy especially are the expenses to be met in connection with the evangelistic campaigns; few are the workers.

Yet the harvest is truly plenteous, and those in Czecho-Slovakia who "bear the burden and heat of the day" rejoice in so many souls being brought to the Lord of the harvest; they rejoice in the hope that by this great advance of Christ's truth the Czecho-Slovak people, gifted and cultured, will become more able and better equipped for their mission of religious enlightening which awaits them among their kindred Slav nations; and they rejoice in having the assurance of the understanding, sympathy and prayers of their British friends.

Re-established in 1918 as an independent State, Czecho-Slovakia has an area of 55,000 square miles—the size approximately of England and Wales—and a population of 13½ millions, of which 9¼ millions are Czecho-Slovak, 3¼ millions German, ½ million Magyar and ½ million Ruthenians. In respect of its numerical strength, the Republic occupies the eighth place among the European States. It adopted the name of Czecho-Slovakia in order to indicate the long-delayed reunion of the Czech and Slovak people; whilst the Czechs had to live since 1620 in submission to Austria, their Slovak brethren, separated from them, had to face the oppressive rule of the Magyars in Hungary. But the re-establishment of the Czecho-Slovak State signified, at the same time, the reunion and the liberation of 600,000 Czech and Slovak Evangelicals, and brought a measure of freedom such as they never were allowed to enjoy under the Austro-Hungarian régime to 110,000 Evangelical Germans and 170,000 Evangelical Magyars. The independence of Czecho-Slovakia, regained after centuries of broken hopes, is thus more than a political event; it is an unmistakable proof of the never-failing vitality of God's truth in the life of nations, and an important advance towards the extension of God's Kingdom in Europe.

# Reunion Notes.

**The Week of Prayer.** Great names mean much, but a great object is greater than the longest list of distinguished men supporting it. The Week of Prayer has been blessed and owned by God wherever it has been observed, and the call to Prayer, from Sunday, January 7th, 1923, to the following Saturday, is one that cannot be considered as of little moment by any one who believes in prayer and the unity of all who love and follow the Lord Jesus Christ. Its summons to waiting upon God says "The disillusioned world baffled by wounds beyond its own power to heal, is turning with a more open mind to the message of Jesus Christ." There can be no doubt about the humanly incurable sickness of a world that knows no peace. Never was the magnitude of the problems so great as it now is, and never did human statesmanship seem more bankrupt in their presence. "Fellowship becomes possible in a community only in the measure in which Christ becomes Lord." We know that God wills fellowship, and if its only possibility be faith and love centred in Himself, is it not true that we who love and follow Him as revealed in His Son, ought to meet together regardless of denominational names, and seek His help in our efforts to solve life's perplexities and to build up our own lives in conformity with the life lived by our Blessed Master? It is not too soon to begin arrangements for the Week of Prayer. The engagement lists of busy men are becoming more and more crowded, and we all require to realise more clearly our need of united fellowship before the Throne of Grace. The General Secretary of the World's Evangelical Alliance, will consider it a privilege to give all information needed concerning the observance of the week, and we trust that even more abundantly than in the past, God will bless His servants who gather together with one accord in one place.

**Sunday.** It is vain to close our eyes to the attack made from many quarters on the Christian Sunday. It comes from professed secularists, self proclaimed humanitarians, the religiously indifferent, and from a number of prominent men in the Churches. Here is a passage from one of the best-known Reviews: "We see that some religious leaders are to organise a campaign against Sunday games, but we can imagine nothing less likely to help the spiritual development of a society than the association of religion with this taboo. For the notion that Sunday is made more sacred in some way or other by forbidding people—whom nobody proposes to force into Church by law, as was done in Puritan days—to play a game of cricket is simply a superstition, the survival of perversion." This is clever writing which misleads. We have always found advocates of revolutionary change using the word "taboo" as a final argument, and speaking of established customs as the fruit of "perversion." What is at stake is a certain observance of the Lord's Day which has behind it a history that is, to say the least, deserving of careful consideration. The early Church observed the First Day of the Week. Great Britain has found in its observance spiritual health and bodily well being. It has given millions the opportunity of breaking with the rush of the week and giving themselves to worship and rest—recreation in the true sense of the word. The overthrow of our national custom will involve much Sunday labour, will withdraw many thousands of young people from Sunday Schools, and will foster a temper that will keep very many from the House of God. We are naturally anxious to maintain our religious tradition and to obey the guiding principles of revelation. We are no "kill joys" when we desire to see our parks the resort of those who seek quiet and rest on Sundays. To make them arenas of game contests, means crowds applauding and the transformation of a centre of recreation into a centre of enthusiasms that are undesirable in their effect on those who seek quiet. The people own the Parks and we oppose their opening to Sunday games because we are convinced that the people as a whole will suffer thereby, and a grievous loss will be inflicted on the community by the conversion of the day of rest and worship into a weekly carnival of games. We are glad to see signs that some of the supporters of the London County Council Resolution are not quite happy when they reflect on their work. The people will lose far more than they gain by this new departure.

**Modernism.** An American speaker points out that Modernism has an inadequate Evangelistic method and mission. It fails as a pioneer. This is natural, for no preaching can be effective that is not at once authoritative as well as positive. Men will never be won for Truth by a note of interrogation, and the old question, "by what authority?" unconsciously arises in the minds of those who hear a sermon that is a proclamation of hypotheses on mere human authority. A Unitarian pastor once received a farewell message from his congregation: "If what you have been preaching to us is not true, we do not want you here; and if what you have been preaching is true, we do not need you here." Wherever the Revelation of God in the Lord Jesus Christ becomes "reduced Christianity," there is no power in the message, for reduced Christianity means a Gospel without the Gospel,

and the absence of the real central core of the Christian Creed. Without the miraculous there is no revelation of God that has compelling power among men. His Incarnation was a miracle, the life of His Son was one long series of miracles during His years of teaching, and His Resurrection and Ascension cannot possibly be robbed of their miraculous element without transforming their entire character. All Christians are bound to serve and worship their Lord, Who claimed to have all things delivered to Him of His Father. He is the supreme miracle of our Faith, and Modernism robs us of Him by making Him simply perfect man.

**The Christian Claim.** We are thankful to notice in the secular press a reaction from the much too prevalent spirit which made light of the essential difference between Christianity and other religions. Comparative religion is a fascinating study that tends to convert its votaries into a sort of outside observers of world creeds, that have so much in common that there is no room for the exclusive claims of any one form of religion. Such a conception of Christianity is not that of its Founder and His immediate successors. Our Lord is the Mediator between God and man, and through Him God is revealed to us in a way that is final. This absolute claim of Christianity is to be seen in every page of the New Testament. It is a question of Christ or nothing. If we have not the Living Christ there is none other who can supply us with the words of Eternal life or the knowledge that is life eternal. The sweeping claims that historical criticism has proved our Faith to be a mere syncretism of Jewish and Hellenistic ideas has no real support in fact. The more the life and work of the Saviour are studied, the more clearly it is seen that there is none beside Him in the long story of man's searching after God. He stands absolutely unique among the women-born, and for us who know Him He is God. It is satisfactory to observe the steady return of thinking men to the position of historic Christianity and the growth of the conviction that speculations may be interesting, but they form no substitute for the faith once delivered to the Saints by the Saviour Who died for our sins and rose again to open the Kingdom of Heaven to all believers.

within our bodies. But this does not mean the triumph of materialism or the abolition of the soul of man. It simply teaches that the physical side of life and thought is much more wonderful than any of us believed, and in unveiling these facts we learn more of the thought and wisdom of God. The old question of the way in which mind works upon matter, and the relation of physical processes to mental work are as mysterious as ever. It is not too much to say that everything revealed to us by scientists shows more and more the provision made in nature for the supply of our needs. The deeper we probe the more rational the universe becomes and mind lies latent everywhere. Matter never produces mind, and mind works side by side with a material framework. Have we really got any further in our enquiries than the old thinker who asked, "What is matter?" and received the answer, "Never mind," and "What is mind?" "No matter"? We have in reality transcended materialism in our philosophical thought, and the comments so freely made are the fruit of superficial acquaintance with a played-out philosophy, and entire ignorance of the present situation.

**Pilgrimages.** Extremes meet. A body of undenominational Christian workers have been blessed in their pilgrimages from end to end of the country. They have faithfully proclaimed the simple story of redemption through the sacrifice of Christ for sinners. The power of the Gospel has been blessedly experienced in their work for the Master. Bishops of the Church of England have also organised pilgrimages among their own people, and the Bishop of Southwark has recently visited in simple form a number of towns and villages where he was met by the Clergy, Church workers and ordinary members of his flock. He spoke simply in the open air, he made use of the opportunity for private conversation on spiritual matters, and he left behind him the impression that he is a man who cares for the souls that live in his diocese. We rejoice to know that this new (but founded upon the oldest precedent) style of Evangelisation is being adopted, and wherever it has been practised it has been blessed by God. There is more to be done by quiet personal soul winning than is thought by those only acquainted with great services in buildings. The fact that "some one cares for my soul" awakens a response and a readiness to listen to the message from God. The more homely and unostentatious a pilgrimage of faith and preaching is, the deeper the impression made upon those who come under its influence. We need every type of the ministry of the Word to reach all classes of the community, and when it is once believed that the Churches are in downright earnest, many who are now deaf to their appeal will listen, because they recognise in the witnesses for Christ living epistles of His power to save.

**Russia.** Very little is really known of the religious condition of Russia. Before the Revolution it was loudly proclaimed that Russia was the most religious nation in Europe, and that the outward observances of religion were more faithfully performed than in any other land. Revolution came, and the Russian Church was powerless to resist the doctrines of Lenin and Trotsky. Freed from its close association with the State, the Church endeavoured to reorganise itself on popular democratic lines. Now the Bolshevists have turned against the Church, and have set up an "All Russian Convocation" as the chief Church authority. Bishops have been murdered, others have been imprisoned, the Churches have been plundered of their sacred vessels and jewels. All who oppose this new movement are called counter-revolutionaries. Its leader naively said: "The counter-revolutionary Tikhon was the first to fall upon me; now I am attacked with abuse by the Sukhareet market women." Evidently the people side with the Archbishop in their detestation of religion that is to all intents and purposes a planned manifestation of belief in Bolshevist principles. Russia needs our prayers. No one can foresee the end of the persecution of the old Church, which in its time persecuted, but without the cruel thoroughness of the Bolshevists. The Pope is said to be making an effort to organise the Roman Church in Russia so that it will take the place of the old State Church. We do not believe that the religious sense in Russia is dead, and are convinced that, purified by suffering, a new life founded upon the teaching of Christ in His Gospel will take possession of the faithful remnant in that nation.

**The Eastern and Anglican Church.** One of the branches of the Eastern Church has issued a pronouncement that, after examination, it is convinced that Anglican Bishops, Priests and Deacons are as validly in orders as those of the Church of Rome. We are always glad when barriers are broken down, however much we may reject the conceptions that persist when the road to more brotherhood is opened. It is not, however, true to say that this step means intercommunion between the Churches of the Eastern Federation and the Anglican Communion. Nine Churches have to assent to the declaration, which, if accepted, means that as far as Holy Orders are concerned the Church of England has as valid a ministry as the Roman Church, which is by no means in communion with the Eastern Church. Full intercommunion with the East can only follow complete dogmatic agreement, and it is common ground that the Anglican Church does not hold the doctrines that are specially held by the Eastern Church. The Church of England will have to retrace her whole history before she can be dogmatically at one with the Eastern Church, which holds that she is the only certain representative of the One True Church. We believe that in the East there is what is known as the principle of "economy," which may pronounce the ministrations of Priests not in its communion to have validity, and may allow its adherents to attend the Holy Communion administered by them. It was noted, however, during the Lambeth Conference that the deputation from the Eastern Church, although present at the Administration of the Holy Communion, did not communicate. The urgent problem is Home Reunion, and until this be faced and solved there is little hope of Reunion with Rome or the East. It is not too much to say that a number of folks use the so-called hope of Reunion with Rome and the East as a means of opposing any real advance towards the Reunion of our British Christianity.

**Spiritualism.** We think that the tide of spiritualism is on the ebb and that those within the Churches who viewed Spiritualism with sympathy are discovering their mistake. From all sides we learn of the exposure of Spiritualism, and the *Daily Telegraph* has done good service by the publication of a series of articles that give the results of prolonged investigation into the supposed phenomena that misled a number of honest and ingenuous minds. We were specially glad to see the exposure of the Belfast mediums, for their performances had caused the late Dr. Crawford, an eminent scientist, to give the weight of his support and elaborate enquiries to a belief in their trustworthiness. We now know without the shadow of a doubt that the marvels that seemed inexplicable by so-called "natural" means were the fruit of clever trickery. It is not too much to say that every medium who has been submitted to a thorough-going test has been found wanting. For our part we cannot understand how Christian men and women, with the fulness of the Revelation of the Lord Jesus Christ, can see consolation and help from darkened rooms and eerie surroundings that make an appeal to overwrought nerves and saddened souls, who are the victims of those who know how to exploit their grief. We are far from saying that all the obscure psychological puzzles have been satisfactorily explained, but we assert without fear of proved contradiction that the vast majority of spiritual wonders have been found to be lying, and those who preyed on dupes have been invariably detected in fraud when submitted to detailed scientific tests.

**American and German Churches.** We have before us an account of a meeting of the Administrative Committee of the Federal Council of the Churches of Christ in America, at which Dr. Michaelis, President of the Student Christian Federation of Germany attended. Dr. Speerd said "the divisions between nations and races cannot be argued away; they must be lived away." There is much truth in this saying, and Dr. Michaelis, in reply, remarked: "We consider this time of darkness in which we find ourselves as an urgent call of God to the hearts of all people to seek with renewed earnestness that which serves the peace of the world. We are convinced that all the Christian Churches should follow this call of God in the spirit of brotherliness and truth, by unitedly seeking to uplift the life of mankind with the renewing power of the Gospel." Nearly four years have passed since the signing of the Armistice, and in every department of life the problems that press upon us are more perplexing than they were during the war. This is the case as to our relation with our Christian brethren in former enemy lands. Argument will do little to remove estrangement—nothing but the work of the Holy Spirit in the hearts and lives of men can do this. These alienations must one day be overcome. They can only be lived away by those who seek to follow the guidance of Him Who will lead us into His truth, and show us how we may clasp hands with those who were our National enemies during the great struggle.

**The Cheltenham Conference** For seven years a growing group of Evangelical members of the Church of England have met in Cheltenham. They are accustomed to discuss various matters of interest to Evangelicals and to embody the results of their deliberations in "Findings" which are published. In the past they devoted much attention to Church Reunion and Christian unity—this year they were faced with a division in the Evangelical ranks of the Church of England, due to differences in the constituency of the greatest of all Missionary Societies, on matters that cut deep into the Christian conscience. The Findings show that the Conference was unable to discover a means of reconciling their differences and therefore the central decision is as frank as it is discouraging to a great many earnest followers of the Saviour. It reads "In the course of our discussion there has appeared a divergence of view on the interpretation of Our Lord's references to Holy Scripture. Some of us hold that Our Lord's utterances set the seal of His Divine authority to to the truth in detail of the books of the Old Testament; others believe that through necessity of His true humanity He expressed Himself to His contemporaries in the forms of thought and habitual language of the day. We gladly recognise that all alike affirm the essential Deity and true humanity of Our Lord, and accept the authority of His teaching as the final revelation of God to man." It is always well to have conflicting points of view stated clearly. Ambiguity has proved more fruitful of controversy than a help to agreement. The day will come when both parties will come to be of one mind and we can only pray that God will guide all into His Truth.

**The Source of the Difference** Every one knows how deeply the difference disturbs the hearts and consciences of men who believe that the honour of their Master is at stake. For them He not only has the value of God—to use a most objectional phrase that has become popular—He is God incarnate. They are fully aware that he was true man as well as very God of very God—of one substance with the Father. They cannot conceive of One who said, "all things are delivered unto Me of My Father," speaking in popular terms that are not in accord with historical fact. They know that this was practically the unbroken interpretation of the Christian Church from the earliest ages until fifty years ago, and they see no reason to change their conviction in the light of an ever-changing modern scholarship, whose pronouncements are frequently most talked about when they have least to commend them. On the other side stand men of equal faith and devotion who believe that this interpretation overlooks the true humanity of Our Lord and does not bear in mind the fact that He spoke to men who had received opinions that had no religious value and were in the main right, in their high appreciation of Holy Scripture. They also believe that the opposing view falls into the heresy of Eutychianism, that makes no allowance for the true humanity of the Saviour. Therefore the struggle between the two sections is similar to the old conflict between

parties in the Early Church. It is well to know that both sides acknowledge fully the essential Deity of Our Lord Jesus Christ and affirm the truth of the Nicene Creed.

**Evangelisation** The Conference also dealt with the practical question that is of outstanding importance to-day. England cannot be said to be a Christian country, in the sense that all its citizens acknowledge the Lord Jesus Christ to be their King and Saviour. Our sparsely attended Churches, the prevalent indifference and the apathy on spiritual matters are too well known to require exposition. Christianity is too often a mere subject of discussion—not a divinely revealed message of salvation from sin and a rule of godly life. It is something to be placed side by side with the other Creeds of humanity, not the revealed will of God Who commands our unflinching obedience to His Gift of Love. Accordingly it declared that "The Atonement with its appeal to the heart and conscience of man, should occupy the forefront of all Evangelical teaching." The essential purpose of the Gospel is the salvation of men from the guilt and power of sin which "rests solely upon God's gift of His Son Who took upon Himself our nature, and was obedient unto death, and made upon the Cross one perfect and complete propitiation for the sin of the world." We are thankful for this declaration, but we must add that we cannot understand how any Evangelical Conference could have spoken otherwise. Evangelical Churchmen are urged to co-operate in a campaign to lead their fellow countrymen to God. The duty is plain, the need is evident. Will the call be obeyed?

**The Cross and Contemporary Life** We cannot close our eyes to the fact that the "offence of the Cross" still exists. Even within the Church men teach and preach anything but salvation through the Cross. They cannot understand, they say, how Christ dies for the sin of man, and even if they accept the fact they cannot apply it to the surging life of the day. Here they make a great mistake. It is not for them to apply the Cross—it is for them to preach it and leave it to the Holy Spirit of God to work in the hearts and consciences of men. Somehow or other it has come to be believed that the preacher stands in the place of the Saviour and does the work which can alone be done by God the Holy Spirit. Man cannot save and intellectualism is as much a danger as sacerdotalism. It puts human apprehension of theories before the movement of God in the heart of man. All saving work is supernatural. God Himself intervenes, leads the Sinner to Himself, breaks down his stubborn will, gives conviction of Sin and manifests His undying love in the sacrifice of His Son. Until the pulpit recognises that it is its supreme duty and privilege to proclaim the Cross and not to worry about understanding what human thought can never fully

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"peace, peace" where there is no peace. The nations that are still snarling at each other's heels are supposed to be Christian. Certainly the influence of Christ has softened their character and brought to an end much that degraded them in the past. But the veneer of civilisation has worn very thin, and many thinkers are convinced that modern war is without the redeeming gift of chivalry that marked past conflicts even among so-called inferior races. We have entered upon a new era in which war does not exempt any man or even woman from participation in the struggle, and the vision of what a war may be is so terrible that it becomes a nightmare for any one who contemplates it. Are the Churches to declare themselves impotent in the presence of the dangers that lie round and about us? Can nothing be done to combine their influence in the direction of world peace? That is a problem which has been exercising the minds of Christian leaders, and has found recent expression in a stirring manifesto by Dr. Jowett.

**Dr. Jowett's Trumpet Call.** Dr. Jowett is convinced that the most commanding social necessity of our time is for the Church of Christ to organise her powers against the forces which are working for international bitterness and alienation. "The Church of Christ bears the high glory of her divine priesthood, but added to her priesthood, nay, as a vital part of it, she has to be the conscience of the corporate life. The clear clarion of the prophet is to be wedded to the mystic ministry of the priesthood." He therefore wishes to see all who profess and call themselves Christians and are members of the Churches to take a definite stand. "Let the believers in Jesus Christ go to their

Churches, as they went in the early days of the war, and in some simultaneous act of dedication and audible declaration let them proclaim their desire and purpose for a sacred peace, and their belief in the common brotherhood of mankind." He also urges the leaders of the Churches in every nation to meet together in councils of peace to express the luminous principles of Our Lord on some of the grave questions that are now plunging the world in confusion and strife. He thinks that an Empire Council should be summoned. We agree with him as to the desirability of an Empire proclamation in favour of peace and the observance of Christian principles, but we are persuaded that delay is dangerous, and if action is to be taken it should be taken at once. It is hard enough in these busy days to gather prominent men in Great Britain together for any definite purpose. The perplexities inevitable in an Empire Conference will be much greater, and months must pass before anything is done. The telegraph cable has brought us closer to one another, and if the lead be given by an influential British Council, then the outlying Dominions will know what we have done and will readily respond. Now is the time to strike for peace. In six months it may be too late.

**Dr. Gillie on the Manifesto.** Dr. Gillie, in commenting on the proposed movement, draws attention to what the League of Nations Union and the World Alliance for the Promotion of International Friendship through the Churches have done. He writes, "The League of Nations has not failed, though it has failures to its discredit. . . . Similarly the World Alliance for Promoting International Friendship through the Churches, with the Archbishop of Canterbury at its head, has not failed." Both would accomplish more if they had behind them the support of the Churches. He thinks that the great conception of Archbishop Soderblom of Upsala is calculated to have a wider influence than anything suggested, for it takes the form of a universal Conference in 1924 on the Church's life and work. "It ought to be a Christian Genoa, or a Christian Versailles, if these words are not words of ill omen." Again we think 1924 is too far off, and if we are not ready now to take a step forward we shall never be prepared. Memories of the war become fainter and fainter as the months pass. Questions become more and more acute, and the Churches, if they are to act together, ought to be able to speak what they think—if as is believed, they think the same things on the great matters at issue. If we drift talking we shall end by doing nothing. It is not easy to keep any question at white heat in this age when everything changes so rapidly and world problems crowd on us day by day. The letters will be forgotten before the Appeal is dropped out of memory—but even the Manifesto will have its day and cease to be a power unless practical steps are taken to give effect to it.

**Wise advice.** Pastor Tydeman Chilvers raises two objections. He dreads politics entering into the Churches which have no Divine mandate for entering this arena, and he sees grave dangers in the inclusion of the Roman Church in the proposed Council. Whatever action Rome may take, we may be sure it will be governed by the shrewd judgment of what she can gain from it. To act in any other way is foreign to the character of an exclusive Church. Whatever may be thought on these points there is not the slightest doubt that he is entirely right when he argues that the most helpful thing we can do is "to create an atmosphere among the people by the advancement of spiritual religion." It is the lack of spiritual religion that is responsible for the moral weakness of the Churches in the Nations of the World. To be spiritual does not imply ineffectiveness. The more spiritual we are—the more we have of the Mind of Christ—the greater will be the power we exert in Society. The world pays no attention to the Churches because it has a suspicion that their professions are not in accord with their performances, and that they have largely ceased to be "schools of saints." Sainthood is the fruit of spiritual activity, and if the Churches had, during the past half century, been more concerned about the things of the spirit than about matters of secondary or mere ancillary importance, they would not be in the position they now occupy. We all can help forward peace by being more Christlike, and when we have proved to our fellow countrymen, by our character and our consecration, that we are true followers of Christ, then the influence of our efforts in support of peace will be looked upon as worthy of deep consideration. As a preliminary to corporate action, this is a first necessity. Dr. Jowett himself believes this, for he says "the greatest need of the world to-day is the deepening of spiritual life." That can only begin in the members of the Church who have the secret of real spiritual living.

> "Let the preacher preach a Christianity of doctrine. The Church is starving to death for the want of it and the preachers are becoming emasculated apologists for the lack of it. The world looking on is laughing at a limp thing calling itself "Modern Christianity," and for want of vertebrate strength, unable to stand alone."—I. M. HALDEMAN.

# World Mission Notes.

**The C.M.S. Conflict.** It is a source of sadness to all the followers of Our Lord to see a great Missionary Society rent in twain by internal conflict. When that Society has such a splendid Evangelical Record as the Church Missionary Society possesses, the regret is the keener. On both sides deep convictions are at stake. It is impossible to observe the pain and sorrow of those who have been compelled by conscience to separate themselves from the Society without realising that they are actuated by the highest conscientiousness. No one who knows them can avoid this feeling. They believe that root principles are at stake and with sorrow of heart they are no longer able to do what they considered it a high privilege to perform. We pray that a way may be found to keep together all who are loyal to the Evangelical and Protestant basis of the Society. We specially appeal to those who sympathise with the school that has been the occasion of the division. There has been on their part a departure from what had been taught by the Founders of the Society and all its agents for nearly one hundred years. It is for those who cannot any longer agree with "old fashioned" doctrine to show that in their possession of "new light" they have Christian charity and do not regard their conservative brethren as anything but honest and whole-hearted upholders of the principles which they have followed all their lives. It has been officially declared that the Church Missionary Society is not as comprehensive as the Church of England, and on the Committee now sitting rests a great responsibility as it has to interpret the limits that govern its choice of candidates and adminstrators in an official position. May the Committee be guided by the Spirit of God into all Truth.

**Diocesanisation.** The Delegates who enquired into the condition of C. M. S. work in India reported in favour of transferring the Missions of the Society to the Diocesan authorities. Block grants will be made or grants will be earmarked to the Diocesan Boards who will administer them if this recommendation be carried into effect. In the Report of the Delegates we read "grants will be made to the Dioceses annually, after due consultation with them." We are also aware of a strong feeling against the advisability of earmarked contributions. In practice their administration is far from easy. When Dioceses are distinctly and definitely in accord with the principles of the Church Missionary Society there will be as little difficulty as there is to-day in Uganda. The Delegates say, "We believe that a generous confidence of the Society in the Diocese will be met by generous sympathy with those traditions and principles." If this can be secured all will be well, but the history of the Anglican Communion at home and abroad shows too many instances in which "traditions and principles" are not regarded by Diocesan authorities. The problem is a very delicate one and we trust that before steps be taken Evangelical teaching will be safeguarded.

**Mission Schools.** A revolution has taken place in the administration of Indian educational grants. These are no longer under the control of the Central Government. The Provinces have them under their charge. A conscience clause will govern the receipt of grants and the Missions have to decide whether or not they will accept the condition or close a great number of institutions that they will not be able to maintain without Government aid. All Missions are in a similar situation, and the solution advocated by the C. M. S. delegation is the granting of permission to those in control of educational institutions to give at least five years' trial to the new conditions. It is hoped that during this period the Christian atmosphere of the institutions will be increased. How far is "atmosphere," as contrasted with direct teaching of conversion, calculated to advance the Kingdom of God? Different minds will give different answers, and it may well be that a diffusive atmosphere becomes so attenuated that it is not felt. After all, the "foolishness of preaching" has a definite place in the Divine plan for the salvation of mankind.

**Korea.** We are getting to understand better the condition of Korea in relation to Mission work. At first the Japanese had high ideals, which gave place to a lowered sense of responsibility towards the Koreans. Now the position has changed and efforts are made to govern the country on lines that will grant the Koreans religious liberty and save them from injustice. We have no doubt that the publicity given to the wrong-doing of the past has had something to do with the change. The two races exist side by side and it is by no means easy for a non-Christian nation to realise what is expected of it in the treatment of a subject people. The response of Korea to the Gospel has been remarkable, and many Christian leaders have arisen among the people. We learned at school that "captive Greece took captive her proud conqueror," and it may be, in the providence of God, that Korea will be the means of leading Japan to the foot of the Cross. She has suffered much and Christianity has been tested and not been found wanting. Its influence grows and extends among the Koreans.

**The Chinese Conference.** The fuller reports now available of the China National Christian Conference give ground for thanksgiving. It represented 6,500 Missionaries and one-third of a million Chinese Christians—but what are they among so many millions of Chinese? The Conference placed on record that "only the united Church can save China. . . We confidently hope that the Church of China thus united will be able to serve as an impetus to the speedy healing of the broken "Body of Christ in the West." "Kikuyu" reminded us that union would probably come in the mission field long before it would reach us at home. There are many proofs of the truth of this forecast. It must come, if the Church is to move forward victoriously. We cannot tell what the steps will be, but it is more than probable that God will raise up some man in a great Mission centre whose magnetic personality and attachment to Gospel Truth will lead his fellow citizens to grasp the ideal of Unity and translate it into practice. All great movements have focussed in a Man, and so it will be with Reunion, which, when accomplished in one place, will give a great impetus to world-wide extension of the blessed process.

**Christian Literature in Japan.** We have before us the artistic Report of the "Japan Book and Tract Society" with its narrative of work done in a land which has 292,113 Christians among a population of seventy millions—or one Christian for every 250 citizens. It opens with a statement that the Religious Tract Society was only able to send one-ninth of its customary contribution owing to financial stress. What this means can only be realised by the workers in Japan, who believe in the circulation of well-chosen Christian literature. We are not as alive as we ought to be of the influence of the printed page among the educated classes in the Far East. A generous acknowledgment is made of the grant of one thousand copies in English of the World's Evangelical Alliance (British Organisation) Week of Prayer Programme and the provision of 18,000 copies in Japanese. We trust that in 1923 the Week of Prayer will be even more widely observed among the Japanese Christians who realise the power of prayer and the blessings of oneness in Christ Jesus.

**The Agony of Asia Minor.** Imagination staggers at the accounts that reach us of the Christians in Asia Minor. Their worst fears have been more than realised and the outside Christian world was powerless to interfere with their fate. No one will ever know how many thousands have perished by massacre, fire and starvation. The Asiatic Turk has had his own way and the traditional hatred of his race was free to let its fury against the powerless victims of his frenzy. We who have long sympathised with the Armenian and other Christians involved in the steady destruction that has been a disgrace to a civilised world are horror-stricken by what has happened. We care nothing for political parties in any part of the world, but the impotence of statesmen in dealing with the events before the crisis is a terrible exhibition of either powerlessness or lack of will to do anything for fellow Christians.

**Death of Mr. John Chown.** The Baptist Missionary Society has suffered severely in recent years by the death of leaders whose wisdom and self-sacrifice have greatly aided its work. Mr. John Chown, who occupied at the time of his home call the position of President of the Baptist Union, was a man who loved Evangelical Truth and the work of the British and Foreign Bible Society, as well as Christian Missionary enterprise. He had the rare gift of grasping quickly complex problems and of finding his way to their solution. He knew the value of prayer and had a heart alive with human sympathy, learned from communion with his Master. Like all true Missionary workers he realised that the Home base is the Home Church, and he laboured as hard for one as for the other. For him the work of the Church was one, and he never ceased to teach his contemporaries that the call to the service of God was one, whether the field be in England or in the wilds of Africa. Such men leave their mark upon their time. We are all the better because they have lived. For eleven years he was under "sentence of death," and he laid down his life in the path of service.

**Nigeria.** Bishop Lasbrey, of Nigeria, sends home an account of his visit to a district in which ten years ago there was only a handful of Christians. He confirmed, during his month's visit, about two thousand, in a territory where only two Missionaries and thirty regular workers are employed. With the exception of the support of the two Missionaries, the whole movement is maintained by the Church, which supplies its own buildings and carries forward its own advancing work. It must not be thought that conversion to Christianity means a lightening of the burden that must be borne by the converts. They suffer much from their heathen surroundings, and bear with patience their trials because they know they are endured in the service of their Saviour. It is most cheering to hear of the blessing that has accompanied the preaching of the Gospel in Nigeria. Christianity must occupy the land if it is to be saved from the incursions of the followers of Islam. The great conflict to-day in Africa is between the Crescent and the Cross.

**Malta.** The question of the marriage of Maltese Protestants has become a practical problem much sooner than was expected. When the constitution was granted to Malta the attention of the Colonial Office was drawn to the need of Civil Marriage being instituted in the island. With the customary unwillingness of

British statesmen to legislate in advance, nothing was done, and now two Maltese who have separated from the Church of Rome and are attached to the Gospel wish to be married. The Colonial Office can give no advice on the matter, and suggests that application should be made to a local expert. We do not know how the difficulty will be resolved, but it will be strange indeed if under the British flag two young people cannot be married unless they leave their native island or accept a form of religious teaching to which their consciences are opposed. We wait with much interest the development of this question, for it raises a matter of fundamental importance concerning the rights of subjects of the Crown.

**The Bible in Maltese** Signor Falzon, our agent in Malta, is engaged in translating the Psalms into Maltese. When he has completed this work he will translate the Gospel according to St. Luke. He has set about his task in the right spirit, and is making use of the best versions to guide him in his choice of renderings. We hope that he will be able to continue this work, for Malta needs the Bible in its own tongue. It is true that many speak and read Italian, but there is strong attachment to the language of the island, and many will read in their own tongue what they cannot easily understand in another language. Already there are signs of a desire to know more of the Scriptures in many quarters, and it is good news that a native paper publishes articles that freely quote the Word of God. Wherever the Bible is read with simple faith God is sure to bless its study, and Malta has too long been ignorant of the message contained in its sacred pages. Signor Falzon has been given the opportunity of supplying the people with the Bible in Maltese, and we are thankful he has felt called to undertake the privilege.

**The Palestine Constitution** Full and complete religious liberty is secured by the Palestine Constitution, which has been published. Everything depends on the manner in which a scheme is administered, and we believe that Great Britain will see that nothing is done in the Holy Land that will interfere with the full exercise of the sacred right of freedom of conscience. We owe to our religion the obligation of permitting every man to worship God without penalties for following his conscience, and it would be a grave dereliction of duty in the land where the Saviour was born and died for our Salvation, if the passing from the power of the Turk to government by a Christian State under the League of Nations Mandate anything was done that could interfere with the progress of Christian Missions. There are many grave problems that must be faced in Palestine, where racial and religious feeling runs high. A fair and impartial government will in time win the confidence of all parties.

**America and French Protestantism** The United States have shown a generous interest in French Protestantism. Since the war no less than £300,000 has been given to the French Protestant Churches that suffered so much owing to the German invasion. The greater part of this money has been employed in rebuilding of ruined Churches and the restoration of the necessary plant for carrying on their work. We often wonder at the apparent apathy of British Evangelicals in work among the Latin races. Rome has failed to hold their attachment, and the influence of the groups of Protestants is altogether out of proportion to their numbers. America has come into close personal contact with the French Churches, and has shown its appreciation of their work by doing what was most needed in a great emergency.

**Slavery in Africa** The League of Nations has had under consideration the reports of slavery in Abyssinia, and it is clear from the discussions that a *prima facie* case has been established. Not only in Abyssinia but in other parts of the Continent is there well founded suspicion that slavery in one form or another exists. The fullest investigation is necessary, and the remarks of some of the Continental nations that have interests in Africa naturally lead to a feeling that all is not well. No Colonial Power ought to be afraid of frank enquiry. If there be nothing to conceal it is hard to imagine that an enquiry is a grave criticism of administration. The interests of humanity are at stake and humane administration can fear no effort to discover inhumanity. We wish to see slavery abolished—no matter where or how it may be practised.

**The International Review of Missions** The International Review of Missions becomes more and more readable for the ordinary person interested in Missions. Its Editors have grasped the fact that specialist articles may become so technical that they are dreary for the man who has not a life-time of specialised experience behind him. They now give the same information in a much more comprehensible form. As a result the four numbers for this year have been admirable in their exposition of Missionary progress and problems. The October issue cannot fail to give rise to much searching of heart as well as cause for rejoicing. The narrative of the National Christian Conference in China is inspiring, but the story of Burmah points to a weakness that we must face. The writer, an Anglican Missionary shows that while the Baptists (160,000) have increased 25 per cent. in ten years and the Roman Catholics (73,000) 20 per cent. the Anglicans (20,000) show no growth, and all other Evangelical Churches are only represented by 4,000. He maintains that the Anglican work has grown but there is a tendency to classify Christians

as Baptist or Roman Catholic. The great weakness on the part of the Evangelical Churches is its neglect of the Anglo-Indian population which is carefully nurtured by the Roman Church. He says, "A well trained and devoted Anglo-Indian ministry would completely transform the situation of the European Christian community as it is now revealed in the Census Report, and the indirect result on the indigenous Church would be equally important." We hope that his words may evoke a hearty response.

**Spiritual Adventure** The world moves forward. The development of Missions and the rise of National consciousness have brought the Mission Churches face to face with duties that were only dimly understood a few years ago. How are we best to reconcile our obligations to the whole Church and country with our denominational attachments and our direct mission work? That is the problem of problems and is the direct fruit of the ideals of Edinburgh as well as of the extremely rapid growth of a sense of Nationalism due to the operation of factors we do not now discuss. Facts are facts, and must be fairly and frankly faced. Mr. J. H. Oldham gives his own views on National Christian Councils which are being set up with a view of co-ordinating Missionary enterprise and Church growth on National bases. They are not new organisations—they are something like a General Staff with an advisory and non-compulsory character. "As I understand the proposals, they are a call to spiritual adventure. They will succeed or fail in the region of the spirit. It is necessary for their success that there should be a common mind as to what we are trying to do." It is easy to see the difficulties and to scent dangers of bureaucracy in the setting up of these bodies, which can only succeed if they begin to think out and to act with a care and regard for the susceptibilities of all concerned. They can do great things by arriving at a common mind and by obtaining cordial support. We must have the spirit of unity and co-operation before we can attempt to make even the most desirable theoretical changes. The Church of Christ grows in accordance with the working of the Spirit of God, and life cannot be subordinated to mechanical schemes. For this reason we are delighted that Mr. Oldham approaches the subject from the spiritual view point, and believe that bit by bit a structure will come into being that will itself be the expression of the best within the Churches working together to meet the needs that arise. The pity of it is that with our present inadequate staffs every new step demands the surrender of some of the best work that is being done by leaders who have the rarest of gifts, which are specially required in movement to create efficient National Christian Councils.

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# Books Worth Reading.

**THE MASTER KEY. By F. C. SPURR. London: Nesbit & Co. 5s. net.**

The writer of this book is a valued member of The World's Evangelical Alliance, was the honoured Minister of Regent's Park Baptist Chapel until this historic Church was closed, is now Minister of Hamstead Road Church, Birmingham, and the President elect of the National Council of the Evangelical Free Churches. Every chapter of Mr. Spurr's book is excellent, sound, strong, suggestive, and if we quote the titles of a few chapters it will serve to reveal the wide range of subjects of present-day interest and importance which are dealt with:—"Have we a Gospel to preach?" "The Cross as the dynamic in human life"; "The things that cannot be shaken"; and "The sinless Christ." "The Master Key" is the Gospel, and Mr. Spurr makes a successful attempt to set forth the Gospel in its many-sided applications, pre-eminently to the Soul, but also to social conditions on the ground that "the partial Gospel of yesterday which omitted the social note of Christ, and the partial Gospel of to-day which has no place for His spiritual message, are alike doomed. It is in the proclamation of the complete Gospel as Christ preached it that our great opportunity lies to-day." This would make a good gift-book, and we commend it to Clergy, Ministers, and laity alike.

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**CHURCH MISSIONARY SOCIETY PUBLICATIONS.**

We have a further batch of excellent Missionary volumes from the C.M.S., all up-to-date and well printed, a marvel of value both as regards contents and price. They include *Friends of All the World*. *Evenings for Girl Guides*. This is really

a most excellent book by Margaret La T. Foster, beautifully illustrated and a marvel of cheapness at 1s. *Japan in Transition*, by Loretta L. Shaw, B.A., shows that Japan is passing through a spiritual conflict upon the issue of which depends her future greatness. The author has depicted the struggle in a masterly way, and has shown how vital it is that the whole life of Japan shall be permeated by the Spirit of Jesus Christ. The price is 2s. 6d. *Glimpses of Persia*, by M. M. Wood, is a vivid account of Persia and of Missionary work in a land known best to many by carpet farms, but demanding closer study. Price 1s. 6d. *Medical Missions in Africa and the East*, by Samuel W. W. Witty, price 9d., speaks by its title, and being well illustrated, helps to a better understanding of the greatest work of mercy in the world—that associated with medical missions.

**HISTORICAL SITES IN PALESTINE.** By VICTOR L. TRONSON, M.R.A.S., with valuable maps and an index of over 1,100 names. 3s. 6d. Marshall Brothers.

This is a valuable book, especially at the present time. It includes a short account of Napoleon's expedition to Syria, and is dedicated by permission to Field-Marshal Viscount Allenby, "whose capture and occupation of Jerusalem was the most complete and bloodless of all her previous twenty-seven sieges. The book will be found invaluable to the traveller, the Bible student, and to those who realise that Palestine has yet to play a leading part in the future of the world, and the hope of Christ's Second Coming.

*All books for review under this heading should be addressed to the Editor,* "EVANGELICAL CHRISTENDOM," 19, *Russell Square, London, W.C.* 1.

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